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From the Catholic Herald.

PRAYER AND PREACHING.

We should never forget that the chief object of religion is to honor GOD, and even the purification of our own heart is only a mean referrible to this end. This principle has always been acted upon by the Catholic Church: and hence, she has always taught her children that prayer was to be the first of their religious duties. Guided by the same principle, she has raised splendid structures to the worship of the great Creator, and has sought, by giving to her public worship a character of beauty and majesty, to raise men's minds to the contemplation of the "King of ages, immortal and invisible." Protestantism, on the contrary, *practically* denied the utility and paramount importance of prayer, for although it did not forbid man to draw nigh to his Creator by the practice of this duty, it necessarily gave him a distaste for that piety and contemplation which it held up in Catholics, to his ridicule and contempt. The great duty of the Christian, in that system, was to *hear* the word of GOD, and even the sacraments of the Church, and the words and rites with which they were administered, were considered only as *means* to excite faith in the souls of those who received them. The majesty of the Catholic ritual was declaimed against as calculated to divert the mind from the duty of internal worship, and the remark of the treacherous apostle was incessantly applied to sacrifices which faith and piety made to erect the temple or adorn the altar of GOD. Instead of elevating man's mind by the majesty of its ceremonial, Protestantism on the contrary has rather endeavored to adapt the worship of GOD to the vulgar conceptions of man. We regret to remark that many Catholics seem to regard religious worship as a duty confined to the Sunday, and who would not even go to their church if they did not expect to hear a discourse. Instruction is certainly necessary and to be sought after; but that perpetual eagerness to *hear*, without corresponding eagerness to practise what is heard, and the comparatively low estimate in which divine service, without the "discourse," is held, shows that many of those who reject the errors of Protestantism have imbibed its contagious spirit and act upon its principles. But to our reviewer.

"Our cathedrals were consecrated virtually by the spirit of their founders, and expressly in their charters, to the glory of GOD; and to the promotion of his glory, in a mode which to us may seem strange, though the Church in her best of times—at all times, till nothing but utility engrossed our thoughts—esteemed it the greatest and most natural, and most necessary of her duties. They were intended, not like our present churches, as lecture-rooms for teaching religion, or decent shelters against weather for the convenience of assembling on the Sabbath, but as great temples, where daily, and almost hourly, a solemn service might be celebrated to GOD, even if no worshippers were present but those by whom it was performed. The Church in her best times, never made as we make, the preaching of man the first of her objects; she rested most on prayer; and, as in all other cases, what she received from the authority of her first teachers, and naturally adopted by the instinct of her own pure spirit was also most consistent with reason. Even as an instrument of Christianizing man, prayer is better than preaching. Prayer requires the active exertion of our minds—preaching places us at our ease, to be moulded and fashioned by an outward influence. Preaching fixes our thoughts on man, prayer upon GOD. Preaching may make us vain, conceited, and judges of our teachers—prayer leaves us humble and contrite. We sit during the one, we kneel at the other. Preaching is precarious, and its power in human words—prayer never can fail, and the answer to it is always at hand. Preaching is the help of ignorance—prayer the exercise of faith. Preaching may come home to our hearts—prayer takes us from our hearts into a better world and better thoughts. Preaching may bless ourselves—prayer is the means of blessing thousands.

But the Church had other views of prayer than as a spiritual exercise for man. 'The knowledge is small,' says Hooker, in that beautiful fifth book of his Polity—'the knowledge is small which we have on earth concerning things that are done in heaven. Notwithstanding, thus much we know, even of saints in heaven, that they pray. And therefore prayer, being a work common to the Church, as well triumphant as militant, a work common unto men with angels, what should we think, but that so much of our lives is celestial and divine as we spend in the exercise of prayer?' And it was to set forth the pattern of a celestial life upon earth, however we may have fallen from its spirit, or debased GOD's service to a form, the men who entered deeply, far more deeply than ourselves, into the gloriousness of Christianity, planted throughout the land, and resolved to perpetuate for ever, communities of its ministers whose business and profession should be prayer. They wished to reserve some spots where man free from the trammels of the world, might live in his natural state of constant communion with his Maker. They knew that over the great part of the world men's sins made the very heavens as it were of brass, that the dews of GOD's blessing cannot pass through them; and they kept open, in the midst of each nation, some accesses to GOD, some of those golden ladders of prayer by which men's hearts ascend to him, and his bounties descend upon us. They heard with an ear of faith, which in us is deaf or lost, the songs of all created things, morning and evening, rising up before the throne of their Creator; and they thought it shame that no voice should join them from men, his own chosen children. And they kept up their communion with angels, and past generations of saints, and the host of spirits, with which they were about to dwell, by uniting their hymns of praise in time, in spirit, in the very words themselves, with the praises and thanksgivings of a world above.

For this purpose they consumed the labors and accumulations of lives upon fabrics worthy of such a service. They did not build, as we do, for the pleasure of man, running up thriftily and meanly every part which was withdrawn from his view; but, as if the eye of GOD were even on the hidden stones,—as if it were a work of love, in which no speck or flaw could be endured, they wrought every minutest portion as GOD himself, for his own glory and the luxury of our senses, has wrought out the embroidery of his flowers and the plumage of his insects. They embodied the mysteries of their faith in the form of its temples; so that an eye of thought might reach some familiar truth even in their seeming deformities. The spire—

'Its silent finger pointing up to heaven,'

the massive tower, emblem of the stronghold of GOD's truth—the triple aisles, the cross of the transept, the elevation of the altar, even that remarkable peculiarity almost universal in ancient churches, the inclination of the chancel from the nave—all had their meaning. The very elements and shapes of their architecture, which they seem to have seized by some instinctive sense of beauty beyond what art could learn or teach, to one who owns the real though secret sympathies between man's eye and his heart, are full of thought and feeling. GOD, who knew what was in man, and made the outward world to soothe his eye and to feed his mind, has worked in every leaf and throughout the whole range of nature with just such moulds, and thrown forth his creations of beauty with the same spirit breathed upon them. It was not that art in some caprice of fancy slavishly copied the lofty bowers and canopies of the forest, and made from them a temple for religion; but GOD framed the canopies of the forest to breathe religion into the hearts of his creatures, and when religion took possession of their hearts, the outward creations of their eye instinctively fell into those forms which nature had made congenial to their feelings.

And in these glorious buildings, perfected—as far as the work of human hands can be perfected—by a consummate art, which the prodigality of a boundless zeal supplied, the Church willed that her daily homage should be paid to GOD, and her songs rise up to heaven with a certain pomp of devotion, and especially with the harmony of music. She wished, amidst the general frailties and cold-heartedness of man, to secure and perpetuate in certain spots those natural observances of heartfelt piety which, if our nature was perfect, would be our hourly occupation and delight in every place. It is natural, and therefore right, for man to approach his Maker as he would approach an earthly sovereign, with nothing of sordidness or neglect, with more than decency, with much of splendor; not, perhaps, when he comes alone and as a penitent sinner, but when he stands before GOD, in the company of that Church which is the representative of GOD upon earth. It is natural, and therefore right, that the overflowings of devotion should take that form and be accompanied with those indulgences in which all such affections delight, and which create in others the feelings from which they flow in ourselves. "Poor is the wisdom," says the poet,* "which provides the harp and the song, and all the sweets of melody for feasts and the hours of joy, and has none for our days of sorrow, to cure the achings of the heart." And poorer still is the wisdom which fits them all for the joys of earth, and has none for the joys of heaven. For our common life, for the drudgery of the world, for the venting of angry passions and low desires, for every thing mean and frivolous, we have common words and sounds of discordance—one language, as Homer wrote, for vulgar men, but another for diviner beings. And this other is poetry and music. No better thought, no noble affection rises from the heart of man without clothing itself in melody. Our words and utterance flow on with the current of our emotions, and swell into lofty phrase, and solemn rhythm, and sweeter sounds, as our souls are purified and awed. And it is fit that with such sounds and words we should come before GOD in worship—that we should speak to him in the language of heaven, and not of earth. It is fit that we should attune with no slight care and labor the voice of the Church in her devotion to the praise of him, who delights in all that elevates and spiritualizes our nature; who made the ear the inlet of our purest pleasures and our highest knowledge; who framed the heart to answer unerringly and universally to every pulse of sound; who has given to every notion in nature its own peculiar song, and wrought them all blended and raised up together into one vast cloud of harmony, to hang over our hearts and temper the jarrings of our feelings, as the veil of the atmosphere itself sheds softness on the ruggedness of earth. What voice of nature is there which is not music?

'The joyous birds, shrouded in whisp'ring brake,
Their notes unto man's voice attemper sweet;
The angelical soft trembling voice doth make
To instruments divine respondence meet.
The silver-sounding instruments do meet
With the bare murmur of the water's fall:
The water's fall, with difference discreet,
Now soft, now loud, unto the wind doth call;
The gentle warbling wind low answereth to all.'†

If music is thus natural to man, it is natural to religion, and what is natural is also expedient. The hymns and harmonies of devotion may be as efficacious as sermons in weaning the heart from its sins, and turning it aright to receive the lessons of religion. More than one penitent Augustine has melted into tears beneath them.‡ More than one pious Herbert has found them the great solace of his life.§ And there is scarcely any thing more striking, even to a thoughtless mind—more fit to awe him with a sense of a world far different from the present, than in the midst of the noise, and turbulence, and vice of a great city, to pass by its cathedral and hear the distant pealing of its organ, attuned to other words than those of strife and avarice. And when we stand beneath those vast and gloomy columns, and see how few are gathered together, and those perhaps the paid ministers of devotion, the thought suggested is, not that religion is a form and its service hypocrisy, but that in all its beauty and all its splendor it is alien to the heart of man—must be maintained by struggles against the coldness of our nature—and when the zeal and ardor of former generations is extinct, must be cherished carefully and constantly as a still glowing ember from which a flame as pure and strong may, by GOD's blessing, be rekindled hereafter."

* Europidis Medea. † Spenser.
‡ August. Confess. lib. x. § Herbert's Life.

From the British Critic.

REASONS FOR EPISCOPACY.

We earnestly hope that Mr. Colton's work may have an ample circulation in this country. In the mean time we are unable to resist the temptation to open to our readers some portion of the astounding apocalypse which his volume has unfolded to ourselves. We begin with the Presbyterian connection, which, according to Mr. Colton's representation, is afflicted with a sort of *legionary* possession, apparently beyond the power of exorcism. Foremost among its tormentors is the spirit of litigation. Mr. Colton has personally witnessed the practical operation of the system, in its judicial department, from the lowest to the highest court; comprehending the powers and the practice of Church Session, Presbytery, Synod, and General Assembly. For two years he was himself a member of the General Assembly, and was intimately connected with the revision of the statutes of the Presbyterian Church. He has sat as Moderator of different courts, employed in public investigations and trials, under these laws. And the result of his experience (which he confirms by an appeal to the experience of every other Presbyterian clergyman) is, that the whole business of these courts is singularly unedifying, uncomfortable, and vexatious. He tells us that he once sat as Moderator for two or three weeks, in a case of discipline, which went up to the General Assembly a third time, on account of some trifling legal informality in the proceeding, burdening the records of every court, and occupying much precious time; but which was, after all, so plain, that certain facetious persons of the town sent a message to him (the Moderator,) begging that he would not turn Mr. —— out of the Church into the world, for that the world were afraid to have him in it! Any case of discipline, he adds, originating perhaps in a private quarrel, and capable of being decided by the voice of a single pastor, with an hour's consideration, may be sufficient to molest and harass the whole Presbyterian Church of the United States for a succession of years; and all, because there is so much *law*. And, yet for this evil there seems to be no imaginable remedy. From which it would appear that even the absence of a state establishment affords no security against the growth of thorns and brambles within the sacred enclosure of religion. If the statement of Mr. Colton is to be credited, the Presbyterian judicatory bristles [illegible] technicality and chicanery still more fiercely and formidably than the venerable institution of our own Doctors' Commons! In fact, the practice of law in the Presbyterian Church has become a science and a profession. Reports of cases and precedents began to be published long ago, by order of the General Assembly; and these have now accumulated into a large volume, continually swelling in its dimensions with every new edition, under the title of the Assembly's Digest.

The first question which naturally suggests itself, on the contemplation of these evils, is, to what cause are they to be ascribed? And here Mr. Colton appears to find the way "plain before his face." For he tells us confidently, that "*the equality claimed for all its ministers* is the immediate occasion of all the dissensions" which are tearing the Presbyterian body to pieces. They refuse, he says, to invest proper persons with supervisory and executive powers. Every person claims to have an equal part in the legislative, judicial, and executive functions; and the consequence is, that every time they meet together for these purposes, they meet for dissension. "It is not in man," he continues, "to govern himself in this way. It never was, and it never can be. . . . . And yet this is the way of the Presbyterian Church. Every meeting of its constituted authorities is a parliament; every parliament is a judiciary; and every judiciary is an executive. And the consequence is, that each and all become an arena of perpetual strife."

Another awfully prolific source of confusion and *unrest* is the perpetual conflict between the spirit of intolerance on the one hand, and the spirit of licentious independence on the other. The spirit of independence provides each several community with a separate creed. The spirit of intolerance fiercely and inflexibly exacts an implicit submission to the creed which happens to have got a local possession as the only standard of truth. And hence it is that "churches are divided, presbyteries are divided, synods are divided, the General Assembly is divided; and the whole denomination (composed of more than 2000 ministers, nearly 3000 churches, more than 250,000 communicants, having allied to them a population falling probably not much short of 2,000,000) is in violent agitation and conflict with itself—party against party . . . . The fermentations of the whole mass work their way to the floor of the General Assembly, and there develope, annually, the true character of the ingredients in their relative combination and reciprocal action. The controversies of that body," Mr. Colton affirms "are too well known to require a history, and too painful to be used in a detailed portraiture. And yet, from the important position of that body in society, and from existing facilities of obtaining the debates of public assemblies, they are, notwithstanding, spread out before the wide community, to the great scandal and detriment of religion. If all their debates could be held with closed doors, till peace should be restored—(if that can ever be hoped for!)—it would seem most desirable."

It may possibly be thought strange that these elements of disorder should be in such pernicious activity throughout a religious community like the Presbyterian Church, the principle of which is, that all its separate congregations shall subscribe the creed of the Directory. But Mr. Colton, nevertheless, assures us, that whatever may be the *principle*, the *practice* is at mortal variance with it. He tells us that a diversity of confessions is by no means a peculiarity of the Independent or Congregational Churches. On the contrary, he estimates the variety of creeds within the Presbyterian pale to be not less than *some hundreds*; each of them shaped, with minute exactness, according to the theological model of the head that formed it: as, for instance, a ***Hopkinsian***, a ***New Light***, a moderate Calvinist, or a high Calvinist, an ***Old*** or a ***New School*** man, with all the grades between these extremes, from the time of Jonathan Edwards to the present moment. "One can hardly go," says Mr. Colton, "from one town to another, although within the same denomination, without finding a different creed. . . . I have myself organized from ten to fifteen churches, giving them creeds drawn up by my own hand, which varied from each other, according as, by thinking more upon the subject, I supposed I could improve their forms. How different this," he very justly exclaims, "from the practice of a Church which has the same creed; and that creed in the hands of every man, every woman, and every child!" From the prevalence of this implacably polemical spirit, Mr. Colton anticipates a speedy and open disruption, but no termination of the stunning anarchy and discord. "The rulers of opinion," he observes, "may *divide* the Presbyterian Church, as is soon likely to occur; but on the same principles, division can never purchase peace. They may *subdivide*, but the inherent defects of constitution will still be there, and in all probability will still break out in the same forms."

INCIDENTS OF TRAVEL IN EGYPT, ARABIA, PETRÆA, AND THE HOLY LAND.

THE GROTTO OF ELIAS.

In half an hour more we came to a little chapel dedicated to the Virgin, to which, some two or three hundred years ago, certain holy men, who wished to separate themselves more completely from the world, had withdrawn from the convent, and here lived and died upon the mountain. The chapel had been fitted up several times, but the Bedouins had always entered and destroyed every thing it contained. The situation was well suited for retirement—quiet and isolated, but not dreary, and fitted for a calm and contemplative spirit. Paul was particularly struck with it, and in a moment of enthusiasm said he would like to end his days there; and, with his characteristic prudence, asked if he could get his meals from the convent. The monk did not approve his enthusiasm, and told him that his inspiration was of the devil and not of GOD, but suddenly said that there were no hermits now; that all men thought too much of eating and drinking, and indulging in luxuries; sighed, kissed the cross, asked Paul for a cigar, and then walked on again. Passing through a defile of precipitous rocks, we soon reached a gate about three feet wide, where formerly, when pilgrimages to this place were more frequent, a guard was stationed, to whom it was necessary to show a permission from the superior of the convent. A little beyond this was another narrow passage secured by a door, where it was formerly necessary to show a pass from the keeper of the gate, and where a dozen men could make a good defence against a thousand. Soon after, we entered a large open [illegible] mountains; and on the left, high above the others, rose the lofty peak of Sinai. It is this part of the mountain which bears the sacred name of Horeb. In the centre, enclosed by a stone fence, is a tall cypress, the only tree on the mountain, planted by the monks more than a hundred years ago. Near it is a fountain, called the fountain of Elias, which the prophet dug with his own hands when he lived in the mountain, before he was ordered by the LORD to Jerusalem. According to the monks the prophet is still living somewhere in the world, wandering about with Enoch, and preparing for the great final battle with Antichrist. A little above is an old church with strong walls and iron doors, now falling and dilapidated, and containing a grotto, called the grotto of Elias, which, according to the legend, formed the prophet's sleeping-chamber.

I crawled into the rocky cell, and, thanks to my travelling experience, which had taught me not to be fastidious in such matters, found the bedroom of the prophet by no means an uncomfortable place; often in the desert I would have been thankful for such a shelter. Here our dwarf left us, and, continuing our ascent, the old monk still leading the way, in about a quarter of an hour came to a table of rock standing boldly out, and running down almost perpendicularly an immense distance to the valley. I was expecting another monkish legend, and my very heart thrilled when the monk told me that this was the top of the hill on which Moses had sat during the battle of the Israelites and the Amalekites, while Aaron and Hur supported his uplifted hands until the sun went down upon the victorious arms of his people. From the height I could see, clearly and distinctly, every part of the battle-ground, and the whole vale of Rephidim and the mountains beyond; and Moses, while on this spot, must have been visible to the contending armies from every part of the field on which they were engaged.

A MONKISH LEGEND.

Some distance farther on the old monk stopped, and, prostrating himself before a stone, kissed it devoutly, and then told me its history. He said that the last time the monks in the convent were beset by the Arabs, when their communication with Cairo was cut off, and death by the sword or famine staring them in the face, the superior proposed that they should put on their holiest vestments, and, under the sacred banner of the cross, ascend in a body, and, for the last time, sing their Te Deum on the top of the mountain. On their return, at this stone they met a woman with a child, who told them that all their danger was over; and in accordance with her words, when they returned to the convent they found the Arabs gone, and forty camels from Cairo laden with provisions standing under the walls. Since that time they had never been molested by the Arabs, "And there is no doubt," continued the old monk, "that the woman was the mother of GOD, and the child the Saviour of the world."

THE TOP OF SINAI.

But away with monkish superstition. I stand upon the very peak of Sinai—where Moses stood when he talked with the Almighty. Can it be, or is it a mere dream? Can this naked rock have been the witness of that great interview between man and his Maker? where, amid thunder and lightning, and a fearful quaking of the mountain, the Almighty gave to his chosen people the precious tables of his law, those rules of infinite wisdom and goodness, which, to this day, best teach man his duty towards his GOD, his neighbor, and himself?

The scenes of many of the incidents recorded in the Bible are extremely uncertain. Historians and geographers place the Garden of Eden, the paradise of our first parents, in different parts of Asia; and they do not agree upon the site of the tower of Babel, the mountain of Ararat, and many of the most interesting places in the Holy Land; but of Sinai there is no doubt. This is the holy mountain; and among all the stupendous works of Nature, not a place can be selected more fitted for the exhibition of Almighty power. I have stood upon the summit of the giant Etna, and looked over the clouds floating beneath it, upon the bold scenery of Sicily, and the distant mountains of Calabria; upon the top of Vesuvius, and looked down upon the waves of lava and the ruined and half-recovered cities at its foot; but they are nothing compared with the terrific solitudes and bleak majesty of Sinai. An observing traveller has well called it "a perfect sea of desolation." Not a tree, or shrub, or blade of grass is to be seen upon the bare and rugged sides of innumerable mountains, heaving their naked summits to the skies, while the crumbling masses of granite all around, and the distant view of the Syrian desert, with its boundless waste of sands, form the wildest and most dreary, the most terrific and desolate picture that imagination can conceive.

The level surface of the very top or pinnacle is about sixty feet square. At one end is a single rock about twenty feet high, on which, as said the monk, the Spirit of GOD descended, while in the crevice beneath his favored servant received the tables of the law. There, on the same spot where they were given, I opened the sacred book in which those laws are recorded, and read them with a deeper feeling of devotion, as if I were standing nearer, and receiving them more directly from the Deity himself.

The ruins of a church and convent are still to be seen upon the mountain, to which, before the convent below was built, monks and hermits used to retire, and, secluded from the world, sing the praises of GOD upon his chosen hill. Near this, also in ruins, stands a Mohamedan mosque; for on this sacred spot the followers of CHRIST and Mohamed have united in worshipping the true and living GOD. Under the chapel is a hermit's cell, where, in the iron age of fanaticism, the anchorite lingered out his days in fasting, meditation, and prayer.

In the East, the fruitful parent of superstition, occurred the first instances of monastic life. A single enthusiast withdrew himself from the society of his fellow-men, and wandered for years among the rocks and sands of the desert, devoting himself to the service of his Maker by the mistaken homage of bodily mortification. The deep humility of the wanderer, his purity and sincerity, and the lashes and stripes he inflicted upon his worn and haggard body excited the warm imaginations of the Christians of the East. Others, tortured by the same overpowering consciousness of sin, followed his example, emulating each other in self-punishment; and he was accounted the most holy, and the most worthy to be received at the right hand of GOD, who showed himself most dead to all the natural feelings of humanity. The deserts of the Thebaid [illegible] 70,000 anchorites were wasting their lives in the gloomy wilds of Sinai, startling the solitude with the cries of their self-inflicted torture. The ruins of their convents are still to be seen upon the rudest mountain side, in the most savage chasm, or upon the craggiest top; and, strange as the feeling may seem, my very soul cleaved to the scene around me. I too felt myself lifted above the world, and its petty cares and troubles, and almost hurried into the wild enthusiasm which had sent the tenants of these ruined convents to live and die among the mountains.

From the British Critic.

THE PASTORAL OFFICE.

A further objection to the whole Presbyterian system in America—(an objection at least equally applicable to the Congregational system)—is this, that it robs the pastoral office of its essential and reasonable influence. In the estimation of Mr. Colton, indeed, it does much more,—it robs the pastoral office of its legitimate and *primitive* influence. This latter consideration, however, he is content, *for the present*, to waive; not because he questions the strength of the argument from the principles and the practice of *primitive* antiquity; but simply, because his more immediate purpose is to discuss the whole matter, purely upon those open grounds which lie without the boundaries of historical or theological controversy. According to his representation, then, if there be on earth a *servus servorum*, it is a Presbyterian or a Congregational minister in the United States. The condition of such persons, in this country, is well known to be often sufficiently degrading; but in America they are frequently compelled to sound the very *base note* of humiliation. Their servitude must be absolutely intolerable! The Presbyterian pastor has a session of ruling elders associated with him in the pastoral office, each of whom has equal voice with himself, except that he is, *ex officio*, Moderator. In the Congregational Churches there are associated with the minister certain officers called deacons, and in some instances a standing committee, whose influence is often still more oppressive than that of the ruling elders of the Presbyterians, inasmuch as their powers are more imperfectly defined. These functionaries are for the most part men whose attainments are narrow, and whose self-confidence is proportionably vast. Wo be to the preacher who travels an inch beyond the circle of their vision in theology, or ventures upon a line of scriptural interpretation which may sound new or strange in their ears! The slightest digression from the common track instantly brings his orthodoxy into suspicion. And, what is still more vexatious—we had almost said more inhuman—if the over-labored drudge should chance to preach a sermon which the *associates* have heard before, or if he should seek to relieve himself by an exchange of duty more frequently than they approve, his sinking energies are straightway refreshed by a charge of laziness and neglect. Of late years, too, the *inquisition* has become itinerant. The self-commissioned apostles have gone forth from town to town, and from district to district, to search into the conduct and fidelity of clergymen whom they never saw; and have made their way into the closets of their spiritual *guides*, to advise them, and to admonish them, and to assist them by their prayers. And, having fulfilled their blessed office, they have proceeded, "staff and scrip," upon the circuit of their *visitation*. So that here, with a vengeance, is illustrated the sentence with which we began. If men will not have bishops according to GOD's appointment, bishops they still must have, in some form or other. We have all read of them who *despised the statutes* of the LORD; and to whom the LORD, in his righteous anger, *gave statutes that were not good, and judgments whereby they should not live*. And we apprehend that the present history of Presbyterian and Congregational *Episcopacy* in the United States might furnish a very pregnant commentary upon this text, to all who have ears to hear, or hearts to understand.

COMMUNICATIONS.

For the Churchman.

METHODIST EPISCOPACY, NO. X.

Having shown in my last that St. Paul was called to be an apostle by JESUS CHRIST directly appearing to him, and appointing him to the work of the ministry, and that therefore he could not have been inducted into the ministry by presbyters at Antioch, twelve or more years afterwards, as Ecclesia argues. I shall in this number further confirm this position by showing that Paul and Barnabas both labored as ministers of the Gospel, for years before the transaction at Antioch, which Ecclesia calls their ordination.

The first we hear of Barnabas is in Acts iv. 36, 37,—"And Joses, who by the apostles was surnamed Barnabas, a Levite, having land sold it, and brought the money and laid it at the apostles' feet." The next we hear of this individual is in Acts ix. 26, 27,—"And when Saul was come to Jerusalem, he assayed to join himself to the disciples, but they were all afraid of him. But Barnabas took him and brought him to the apostles." The next account of Barnabas is in Acts xi. 22, 23, 24, 25,—"Then tidings of these things came unto the ears of the church which was at Jerusalem, and they sent Barnabas that he should go as far as Antioch, who exhorted them all that with purpose of heart they would cleave unto the LORD; for he was a good man and full of the HOLY GHOST and of faith, and much people was added unto the LORD." Here it is clear that Barnabas was sent by the church at Jerusalem as a minister to preach the Gospel, and that he preached it with great success. From Antioch he went "to Tarsus to see Saul," and here we will leave him until we trace the brief history of Paul up to this time and place. In the account of Paul's conversion, we read, Acts ix. 20, 21, "And straightway he preached CHRIST in the synagogues, that he is the Son of GOD. But all that heard him were amazed and said, is not this he that destroyed them that called on this name in Jerusalem? but Saul increased the more in strength and confounded the Jews." Here we see that Paul preached in a most masterly manner in Damascus before he left the city, after he was converted; and when driven from the place by persecution he went into Arabia, and returned again to Damascus, where he remained until three years had elapsed from the time of his conversion, when he went to Jerusalem to see Peter, as he informs us, Gal. i. 17, 18. How St. Paul employed his time during this period, we are not told, but from the zeal with which he commenced preaching the Gospel as soon as he was converted, and from the same zeal which he manifested at Jerusalem in the very next mention the historian makes of him, there is every reason to believe that he preached CHRIST and him crucified every where he went. Acts ix. 26–30, "And when Saul was come to Jerusalem he assayed to join himself to the disciples, but they were all afraid of him. But Barnabas took him and brought him to the apostles, and declared unto them how [illegible] of JESUS. And he was with them, coming in and going out at Jerusalem; and he spake boldly in the name of the LORD JESUS, and disputed against the Grecians, but they went about to kill him. Which, when the brethren knew, they brought him down to Cesarea and sent him forth to Tarsus." Here we see Paul preaching boldly at Jerusalem, just as he had done three years before at Damascus, and was driven from this place also by persecution, as he had been from the former, and retired to Tarsus, whither Barnabas went to seek him, and what followed, we are told in these words, Acts xi. 26, "And when he had found him he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people." Here we learn again that Paul and Barnabas were both engaged in preaching the Gospel at Antioch for a whole year. After this, they were sent to Jerusalem by the church at Antioch, with a contribution for the poor saints, Acts xi. 27–30; from whence they returned to Antioch during the following year, where they remained another year before the transaction which Ecclesia calls their ordination. On these circumstances it may be remarked,

1. It was twelve years from the conversion of St. Paul to the time when Ecclesia supposes him to have been set apart to the ministry. When I say twelve years, I have reference to the chronology which Dr. Clarke follows in his notes on the Acts of the Apostles; I am aware that according to other dates, for which many learned men contend, the period must be longer, but whether it was twelve or fourteen years can make but little difference in the argument.

2. The only account which St. Luke has given of Paul, during these twelve years, is, that he preached the Gospel in certain places at certain times. He preached boldly at Damascus as soon as he was converted; and again, he preached boldly at Jerusalem three years afterwards; and about nine years after this, he mentions him as preaching a whole year at Antioch, in connection with Barnabas. Now, can any one doubt that Paul and Barnabas were both ministers of the Gospel, during this period and these labors? And yet these are the persons who had been laboring for years in the ministry, whom Ecclesia supposes were ordained at Antioch by presbyters.

DIAKONOS.

For the Churchman.

Mr. Editor—I rejoice that I live in an age of free inquiry, when every sentiment divulged is subjected to the touchstone of reason, and few are disposed to believe upon mere assertion; and I hope that the noble and independent spirit which disdains the trammels of ignorance and presumption will preside over every religious and political controversy, until truth shall universally triumph over prejudice and error. It is true that danger may be apprehended from a licentious indulgence of this spirit. Individuals of lively and eccentric genius may forsake the path of reason and revelation, and wander over the regions of fancy in quest of *pleasing novelties*. Under the influence of this irregular and unsafe guide, they may substitute for solid and substantial truth the most senseless and unmeaning vagaries. But there is nothing that may not be perverted or abused by fallen man.

I rejoice that Savona has attempted a refutation of the views I have advanced concerning the Preface to the Ordination Offices; and if the public shall coincide with him in opinion, after an examination of my rejoinder, I shall equally rejoice in their immediate adoption of his senti-

ments. Your correspondent, however, will bear with me while I confess that after the most patient and candid investigation of the strictures contained in his reply, published in your paper of the 21st of April, I am as far removed from a conviction of my error as I was before. I admire the ingenuity he has displayed in the management of his cause, and I cannot sufficiently commend his dignified superiority to those *little artifices* which so frequently disgrace controversial writings. But while I have been deeply interested by the adroitness with which he wields his arguments, I unfortunately remain unconvinced. I still entertain the opinion I first promulgated. I believed it to be right *then*—I believe it to be right *now*. Every investigation strengthens my conviction of its soundness. And I flatter myself that I shall be able to show that Savona has failed to refute my arguments, as well as to establish his own views of the Preface as frequently alluded to of late. His failure I attribute *solely* to the intrinsic weakness of his cause; for the force and plausibility of his reasoning admonishes me that if the goodness of the cause bore any proportion to the vigor of the advocate, *failure* would be *my portion*, not his.

I have maintained and I still maintain, "that the Episcopal Church has expressed in a dignified and becoming manner her conviction that *Episcopal ordination is generally necessary to a valid or lawful* ministry." This Savona denies. He admits that such is her opinion, while he contends that it has never been expressed. The only point at issue then, is this supposed expression of opinion. Upon the Preface to the Ordination Offices, in connection with the 23d Article, we base the merit of our respective theories. The public therefore can easily decide, and *I dread* not their decision.

Let us examine the Preface once more, and see what it contains. Nothing, it will be perceived, can be freer from obscurity than the language in which it is clothed. There is an admirable *perspicuity* and *precision* in the style, which should be carefully imitated by its expounders. "It is evident unto all men, diligently reading the holy Scriptures and ancient authors, that from the apostles' time there have been these orders of ministers in CHRIST's *Church, Bishops, Priests, and Deacons.*" Here then is a *fact asserted*, viz. the *divine or apostolical origin of Episcopacy.* "Which offices were evermore had in such reverend estimation, that *no man* might *presume* to execute *any of them* except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with *imposition of hands*, were approved and admitted thereunto by lawful authority." Here is another fact asserted, viz. that in such solemn veneration was this divine institution held by all classes in all ages, that the assumption of the ministerial office without Episcopal ordination would have been presumption. In order to guard against a misconception or misrepresentation of her meaning, she proceeds to declare, with the same manly independence, that because of this her conviction none shall be accounted by her or recognised within her jurisdiction as *lawful* ministers unless they are Episcopally ordained. "And therefore to the intent that these orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful bishop, priest, or deacon in this Church, or suffered to execute any of the said functions, except he be *called*, tried, examined, and admitted thereunto according to the form following, *or hath had Episcopal consecration or ordination.*" Is not this, Sir, an expression of her opinion that Episcopal ordination is generally necessary to a lawful ministry? I cannot conceive how we can avoid the conclusion. The plausible argument which Savona has raised against this conclusion, and which is founded upon the peculiar phraseology used by the Church in the Preface, may be easily proved to be unsound. Let us examine with more critical minuteness this source of litigation. "No man shall be accounted or taken to be a lawful bishop, &c., *in* this Church." Had the language of the Preface been, "No man shall be accounted or taken to be a lawful bishop, &c., *by* this Church, there can be no doubt but this would have been a most positive expression of opinion by the Church as to the invalidity of every ministry not her own." This is Savona's admission, and his sole argument. I have read this part of the Preface over and over. I have asked myself its meaning. I have sought in vain for this imaginary distinction. "No man shall be accounted or taken to be a lawful bishop, priest, or deacon in this Church; that is, this Church will recognise none as lawful ministers but those Episcopally ordained. This I take to be its import. If this be denied, I ask, by whom will no man be accounted or taken to be a lawful bishop, &c.? Evidently *by this Church.* There is then, in my humble judgment, no material or essential difference between the terms *in* and *by* this Church, in their present connection. According to either style of expression the meaning is precisely similar, viz. that none shall be accounted a lawful minister by this Church, or in the eye of this Church, without Episcopal consecration or ordination. This is my deliberate opinion. Savona may be startled at its novelty or its boldness, but nevertheless I proclaim it to be my settled opinion. Alter the connection, and you may vary the meaning materially. For instance,—suppose it read, "No man in this Church shall be taken to be a lawful bishop," &c., then I admit there would have been no expression of opinion respecting the invalidity of orders out of the Church. But it is not thus written. So in regard to the illustrations your correspondent adduced—illustrations by no means analogous to the subject they were intended to illustrate. I do not believe that there is any difference between the two laws of which mention has been made. Neither of them would have been wise or constitutional. If the law had been thus worded nought could have been said against it. "No man in the State of New York shall be esteemed or taken to be a lawful voter unless he were twenty-one years of age." In my humble judgment, the expression *in this Church* must be connected not with the noun *man*, but with the verb accounted or be taken to be. It is then this Church's estimation or opinion which is alluded to—an estimation or opinion of all persons claiming to be ministers of GOD—an estimation or opinion based upon a single condition, viz. Episcopal ordination.

I have not done with this point yet. Savona imagines that no reference is made to any ministers but our own in the Preface upon which we have been commenting, and his whole theory is based upon the expression *in* this Church. Having as I trust destroyed the foundation of his argument; having shown that there is no material difference in its present connection between the phrase used by the Church, and that which he admits would have been destructive of his theory; let us now try the soundness of his views by another test.

Is there no reference made to any ministers but our own in the Preface? I answer unhesitatingly, that there is distinct reference made to other ministers, and I refer to the last clause in the Preface for proof. After having minutely specified those who would be recognised as lawful ministers, she divides them into two classes, *viz.* those ordained according to the form prescribed by *us as a Church*, and those who have had elsewhere Episcopal ordination. *These* will be recognised or esteemed by us lawful ministers, no matter whether they be in the Roman, Greek, or Episcopal Churches, and *none but these.* In an old English copy of the Preface, contained in a work in my possession, the concluding paragraph reads thus, "*Or* hath had *formerly* Episcopal consecration or ordination." If no man, no matter where he may reside, or how eminently he may be endowed with vigor of genius, or splendor of elocution, or fervor of piety, shall be taken to be, in the estimation of this Church, a lawful bishop, priest, or deacon, except he be Episcopally consecrated or ordained, can any one suppose that the Church is silent upon the subject?

Perhaps, it may be asked, why was this peculiar phraseology used? Because propriety and expediency demanded it. By declaring that none should be esteemed lawful ministers *in this Church*, she left the opinion of all *out* of *this* Church, concerning the validity of ministerial authority, to be formed according to their convictions of duty. She had no right to declare in what estimation, I mean ministerial or official estimation, those devoid of Episcopal ordination should be held by persons out of her own jurisdiction. She had no right to exclude them from the discharge of ministerial duties in other communions. She was legislating for herself, expressing her own opinion, and indicating her determination to pursue a practice consistent with her published belief. Had she declared that none should be accounted or taken to be a lawful bishop, &c., in or by *the* Church, without Episcopal consecration or ordination, she would have been guilty of an unjustifiable usurpation, because it was not her province to think and decide for the Roman or Greek Churches, or any other branch of the Christian community. All that she could do with propriety, and all that she attempted, was a modest and inoffensive expression of her own view of the Christian ministry, others must form their own opinions and follow the dictates of their own judgments.

I readily admit, with Dean Comber, whom your correspondent has quoted as authority on this subject, that our Church in this Preface "*censures* not and condemns not." She impugns the motives, asperses the character of none of the multitude who may differ with her in opinion. She makes a modest declaration of her own views, as she was in duty bound to do, and proclaimed to all around her her fixed resolution to be governed in her practice by her principles. There is nought of censure or condemnation in this. So far, then, as Dean Comber has been quoted, (I regret that the work is not by me,) there is no difference between us. The Church simply declares her conviction "that Episcopacy is divine or apostolical in its origin; 2d, that such was the universal veneration in which it was held that none might dare to intrude themselves into the sacred office without its sanction; and 3d, that before she could recognise any one as a lawful minister, she must be satisfied of his Episcopal ordination or consecration. If she intended to express no opinion of her own upon this vital subject, she might have given us her decision without the reasons upon which it was founded; or she might have adopted a different phraseology, more adapted to her meaning, and less liable to misconstruction. She need not have said, *no man* shall be esteemed a lawful bishop, &c., if her only object was to express a preference as Savona imagines. It is a sweeping declaration, view it as you will.

So far as authority is concerned, I stand in no fear of consequences. Able and learned men may be found to sustain and strengthen my own views, and redeem them from all the insignificance to which they might be assigned, if they depended upon their feeble advocate for importance. Bishop Hobart whom I have mentioned frequently in this controversy, a name I revere, goes as far in his construction of the Preface as I do, and sustains and fortifies his position with the great and commanding ability that usually characterized his intellectual efforts. Speaking of the term *lawful* used in the Preface, he says, "Consider lawful as denoting *sufficiency of authority;* then since the Church declares that no man shall be considered a lawful minister who hath not had Episcopal consecration or ordination, she excludes *all ministers* from having sufficient authority who are not thus ordained or consecrated."—Collection of Essays on Episcopacy, by J. H. Hobart, page 117. If I have not greatly misapprehended the eloquent Dr. Chapman, he confirms by the weight of his authority the same construction of the language of the Preface.

However, I do not rely upon authority unless reason approves her decisions. Good and able men have written erroneously upon this and other subjects, and exhibited as the doctrine of the Church their own *private* opinions. This controversy furnishes the most astonishing proof of this assertion, for I am confident opinions have been advanced upon the subject of Episcopacy in a large and respectable paper, which are at war with the standard authors of the Church. I rely upon the plain principles of common sense, and if I am not greatly deceived, I have succeeded in establishing my construction of the Preface upon those principles. Savona has my thanks for the kindness and courtesy he has extended towards me in this discussion; and if I shall not be able to convince him that I am right and he is wrong, I am sure he will not refuse the acceptance of my wishes for his success in a better cause.

W.

For the Churchman.

INSTANTANEOUS JUSTIFICATION.

Mr. Editor—If justification is complete in an instant, in what way is a man actually pardoned for sins committed after that instant? If it be in virtue of that complete justification, then his sins are pardoned before they are committed. If not, then they are pardoned without justification. If neither of these, then there is no pardon required for them, and the sins of a justified man are not counted sins; which doctrine is Antinomianism, the most deadly of errors.

Will any allege that sins after justification are pardoned before they are committed? Why then did David, after his great lapse, exclaim, "Blot out all mine iniquities," "Wash me, and I shall be whiter than snow?"—upon this theory, his late iniquities were already blotted out, and he was already washed from them, in virtue of his justification at a former period. Of this theory, therefore, David was ignorant. And well he might be; for, as has been aptly argued—aptly, if a question so foolish must be argued at all—sins not committed are 'no sins,' and for 'no sins' there can be 'no pardon.' It follows, on the authority of both Scripture and common sense, that subsequent sins are *not* remitted through the forgiveness granted in a preceding act of justification.

Are they remitted then without justification? No theologian will respond in the affirmative; since pardon *is* justification in the narrower sense, and *includes* it, together with acceptance with GOD and all the benefits of CHRIST, in the wider definition. Antinomian doctrine of course is not pleaded.

Here then is the predicament to which this theory leads. Sins committed after justification require pardon after their commission; but there is no pardon without justification, and justification having been once granted is not granted again. The logical conclusion is, that for these sins there is *no* pardon. By this conclusion I am aware the upholders of the theory do not deem themselves bound. They say perhaps that the justified are in a continuous *state* of pardon: but this is mystification: there is no pardon but for sins, and there are no sins not actually committed. The *state* of pardon therefore can respect only past sins; subsequent ones are out of this reckoning: and thus the required pardon is not yet found. Or perhaps they say, that in virtue of the one justification, these after sins are forgiven through the further or fresh interposition of the merits of CHRIST; but this sort of interposition is itself justification; and thus the progressive doctrine is alleged in fact, though denied in words: after the first justification there is further or fresh justification for the forgiveness of the sins committed after that period. I see no way therefore of escaping, under the theory before us, the predicament I have just detailed.

To show the contradiction involved in this theory, I place side by side two passages which stand side by side in the columns (page 22) of a late Episcopal Recorder.

"That we as believers *pray daily to be forgiven*, that we are allowed to look for pardon through CHRIST for our sins and short-comings, is a sentiment *as common with Christians* as the air they breathe. . . . Our sins which require, as often as they occur, and prompt us to seek *a fresh pardon*," &c.

"If his [CHRIST's] righteousness is imputed to us, it is all-sufficient. We cannot increase it: and to say that our justification is incomplete, and made perfect through successive acts of our faith, or *successive pardons*, administered to us, when we have such a righteousness as this, *is to tarnish it* with that which we call our own; to trust it only in part and to *refuse to accept* that as acceptable which GOD has accepted."

I have said that these passages contradict each other; and they do so, as I understand them: the former asserting "a fresh pardon," the latter denying "successive pardons;" to expect even these is to "tarnish" CHRIST's righteousness, is to "refuse to accept" of it. If I am mistaken as to the latter passage, there is still a contradiction in saying that those who have imputed to them CHRIST's all-sufficient righteousness as their complete justification, which includes complete pardon, require a fresh pardon and successive pardons, unless it be alleged that justification includes only the pardon of past sins, and that the pardon of subsequent sins is *not* included in justification, which allegation, however, goes directly to the predicament I have mentioned. And if the "successive pardons" belong not to justification, they flow not from the righteousness of CHRIST: if they do flow from his righteousness granted to us, they belong to justification; and then the justification includes fresh and successive acts of mercy, which make it progressive, not complete in an instant. Such are the unavoidable results of this sort of doctrine.

The grand error on which the tenet of complete instantaneous justification hinges is, that of the imputation to man of the righteous *character* of CHRIST; for it *is* his character which is virtually held to be imputed, notwithstanding verbal denials or mystifications, when the consequences are drawn which are usually embodied with this tenet.* The true doctrine, I apprehend, is, that the *benefits* of CHRIST's righteousness are given to us: that is the sense in which his righteousness may be said to be imputed. And the especial benefits granted in justification are pardon, higher grace and glory. As glory is not obtained in this life, the justification is not complete till the life to come. As growth in higher grace is acquired only by stages or degrees, the justification advances as that growth increases. And as pardon cannot be complete till no more offences occur to require it, neither can the justification be complete till the last sin is pardoned. These benefits of CHRIST are communicated to us as we are fit for them or need them. And it is no more disparagement of his righteousness to say that it is not all imputed to us at once, than to say that certain portions of it will never be imputed to us at all—such is his high exaltation; his name above every name, at which every knee is to bow; his being anointed with the oil of gladness above his fellows; his sitting at GOD's right hand till his enemies be made his footstool, &c. Neither is this doctrine any disparagement of his merits; for his merits gain for us every good thing from first to last. Do we fulfil a condition, his merits procured us the grace through which we do so, and also the further grace and further justification that ensue. The doctrine of the instantaneous imputation of his righteous character, were it true, could not give him greater glory in theory; in practice, from its dangerous tendency, it brings him less. It is a great sin to derogate from the merits of CHRIST; but it is even a greater sin to act as if his merits made our iniquities to be no iniquities.

NOT OF WORKS.

* Those who allege that such a view is not held by any, will find it often argued against by Baxter, who lived in the midst of such controversies, and knew all about them.

THIRD SERVICE ON SUNDAY.—We earnestly commend the following remarks to our readers. The burthen referred to is one that has broken down and is breaking down some of our worthiest laborers. The best place to spend Sunday, evening is a pious and peaceful home.

The Episcopal Church is deservedly distinguished for the rational moderation which marks both her doctrine and her ecclesiastical customs. It can hardly be expected, however, that in this age of feverish extremes she should be able to hold "the even tenor of her way," without unconsciously participating more or less in the spirit and practice of the various communions which surround her. Such, we think, is the case in one particular, which we shall here mention as a friend who seeks to do her good. We allude to the practice of a third service on Sunday. To this we object, for the following reasons:—

1. Sermons are of little use unless they are so brief that people can carry away the substance of them, and reflect upon it afterwards. Now, every one knows that two sermons in one day are as much as an ordinary mind can well digest. People should have time to think, as well as hear.

2. The practice (I trust I do not speak too harshly) is a species of religious dissipation, because it leaves the worshipper little time, and in consequence of fatigue, as little inclination for the duties of the closet-reading, self-examination, and prayer; and by these the Lord's day is best sanctified to the good of the soul. To a still greater extent is such the case with that devoted and numerous body, the teachers of our Sunday schools, who commence their labors early in the morning. The weariness inseparable from such long, protracted, and frequent attendance must necessarily interfere with and unfit all classes for the profitable discharge of these secret duties.

3. It leaves pious parents no time for collecting their children about them for religious instruction, and with the generality Sunday is the only convenient time for the purpose; and thus the Church is deprived in a great measure of these most efficient of all helpers in training the young for the kingdom of our LORD.

4. It is unreasonable. There is a certain limit to the physical powers of man, and three services and three sermons on Sunday, in addition to the frequent administration of the sacraments, is found by long, and in some cases melancholy experience, to exceed the ability of ordinary men. It is a serious exposure of the health, and usefulness, and even life of the clergyman, who is thus required once a week to push his strength to the utmost. The remark that "he can often find assistance," is not to the purpose, since this cannot be relied on, and *generally* fails; besides, a faithful and laborious pastor, who is visiting his flock during the week, and preparing to feed them with proper food on the Lord's day, has enough to do without wasting his time in seeking for a brother to share a burden with him which he finds to be more than he can safely bear. But admitting that a third service could be furnished with perfect convenience, and without exposure of health either to clergy or people, can any one believe this desirable, who candidly considers the particulars under the first, second, and third objections? The main argument for a third service is, that many (and especially the poor) will go to church at night, who would not appear there in the day-time. We doubt whether there are a dozen persons to be found in any of our congregations, who, if the church were opened *only* during the day, would not contrive to be there at that time. Those who are really disposed to attend church will find their way there, and those who are not so disposed can hardly be expected at all.

THE CHURCHMAN.

SATURDAY, MAY 27, 1837.

☞ Will the editor of the Southern Churchman favor us with a copy of his paper of the 28th?

TO CORRESPONDENTS.—M. N. M. in our next. A Churchman was not received till just as the paper was going to press. We are unable to answer his query.

THE PRIMITIVE CHURCH AND THE PROTESTANT EPISCOPAL CHURCH DISCRIMINATED FROM ROMAN CATHOLICISM AND CALVINISM ON THE SUBJECT OF JUSTIFICATION.

In a former article we have shown the PRIMITIVE character of the Protestant Episcopal Church on the subject of the divine decrees, as distinguished from Roman Catholicism on the one hand, and the Calvinistic Reformers on the other. We wish now briefly to do the same on the subject of justification.

"In former times among the fathers and schoolmen," says Dr. Barrow, "there doth not appear to have been any difference or debate about justification; because, as it seems, men commonly having the same apprehensions about the matters to which the word is applicable, did not so much examine or regard the strict propriety of expression concerning them: consenting in *things* they did not fall to cavil and contend about the exact meaning of *words.* They did indeed consider distinctly no such point of doctrine as that of *justification*, looking upon that word as used incidentally in some places of Scripture for expression of points more clearly expressed in other terms; wherefore they do not make much of the *word* as some divines now do."

Dr. Barrow thence passes immediately to the time of the Reformation and proceeds to describe the controversies that then arose. We are startled at our own presumption in venturing to suggest that there is a defect in any thing which comes from the pen of Isaac Barrow. But we like not to see the *fathers* and the *schoolmen* classed, as in the above extract, under the same category; and surely there is a great hiatus from the time of the fathers to the time of the Reformation, which deserved at least to be glanced at even in the rapid treatment of a sermon. So far, however, as Dr. Barrow's remark relates to the fathers, we accept it as a brief but faithful description of the simple theology of the primitive age. We feel safe in resting on Barrow's authority for the fidelity of the description, without going into any elaborate induction of facts in its support. Such a view was suited to the eminent simplicity of the age in which the Church was distinguished by what M. D'Aubigne has termed the *form of Life* in opposition to the *form of the school.* The doctrine of justification was then beset with none of those difficulties which have attended it in later times. Men believed that GOD was merciful and had "sent his Son JESUS CHRIST to bless them in turning away every one of them from his iniquities." They knew nothing of absolute decrees and thus naturally regarded the bestowal of this blessing as suspended on repentance, faith, and obedience. They therefore repented and turned from their iniquities, received the promises by faith, showed their gratitude for their election to be a "peculiar people," by being "zealous of good works," and still conscious of their demerits, cast themselves with an assured hope of acceptance on the mercy of GOD through JESUS CHRIST. Thus justification in their view was simply the merciful acceptance of the sinner for CHRIST's sake, on condition of his compliance with the terms of the Gospel.

Now, if there prevailed at the present time the same consent of which Barrow speaks, in regard to the *thing*, there would be an equal indifference in regard to the *word.* What then is the history of that disagreement in the thing which led to the subsequent perplexities in connection with the word? With a knowledge of the former we shall be able to retrace our steps from the latter, and fall back on the theology of the primitive age.

Would that Barrow had directed his learning to this point. Would that some one could point us to a history of theological opinions, by a pious, intelligent, and philosophic member of the Church of England. But we know of no such work, and it is only by the scanty gleanings of a limited and superficial reading that we can make an essay towards filling the gap in relation to the present important subject.

In Bishop Hall's works we find the following quotation from Andrew Vega, a Roman Catholic divine who wrote subsequently to the Council of Trent, and was a member of the Council. Let the reader carefully peruse the extract.

"Some ages since there was a great concertation amongst divines, *What should be the formal cause of our justification?* Some thought it to be no created justice infused into man, but only the favor and merciful acceptation of GOD; in which opinion the Master of Sentences is thought by some to have been. Others, whose opinion is more common and probable, held it to be some created quality informing the souls of the just—this opinion was allowed in the Council of Vienna; and the school doctors, after the Master of Sentences, delivered this not as probable only but as certain. Afterwards, when some defended the opposite part to be more probable, it seemed good to the holy Synod of Trent thus to determine it."

The *formal cause* of a thing means in plain English the *manner* of its accomplishment; and in the settlement of this point we see the line of demarcation distinctly run on the subject under consideration between the fathers and the schoolmen. The fathers were content to regard *justification* as GOD's merciful acceptation of the sinner. The schoolmen, who were for ever corrupting the simplicity of primitive theology with their metaphysics, were not content to leave the subject in this simple state, but must pry into the philosophy of it. The former received it simply as a *fact;* the latter undertook to determine the *manner* of its accomplishment; the former had learned from revelation what GOD did or promised that he would do in justifying the sinner; the latter "held the lamp to the sun," and undertook by the light of their metaphysics to show *how* GOD would do it. The settlement of this question it was, which, as far as justification is concerned, distinguished Christianity in the *form of the school* (again to adopt the convenient nomenclature of D'Aubigne) from the same Christianity in the forms of life and doctrine.

So late then, as we learn from Vega, as the time of Peter Lombard, justification was understood to be simply the merciful acceptation of a sinner into a state of grace and favor. After his time, however, the simplicity of this view was corrupted and it became the prevailing doctrine of the Church, that men are justified *by having the justice or righteousness of* GOD *infused into their souls.** Our limits will not permit us to show, as might easily be done, by extracts from Aquinas and others, that this was the doctrine of the schoolmen, nor yet, which is of far more importance, to portray the practical operations of this doctrine in the lives and manners of mankind. Nor, perhaps, is it necessary to do so; for that this was the doctrine of the schoolmen nobody will dispute, and that it greatly favored the high persuasion of human merit, the belief in works of supererogation, and the doctrine of indulgences, which was founded upon it, will be readily believed. For thus the matter stands. If GOD justifies us by infusing into our souls a divine, perfect, and absolute righteousness, why then we are thereby rendered *absolutely righteous;* and if absolutely righteous our good deeds are absolutely *meritorious;* and if our good works are *meritorious*, it may well be believed that the merits of the more holy saints may be applied in the shape of indulgences to secure a remission of temporal penalties for the less pious members of the Church.

Notwithstanding the general prevalence of the view just indicated, the *mode* of justification in the incipient stage of the Reformation was an open question in the Church. The continental or Calvinistic Reformers saw that the prevalent view was the basis of the *doctrine of merits*, and they determined if possible to explode it. But unfortunately their own minds were as little emancipated from the shackles of the schools as those of their Roman Catholic contemporaries. They either did not see or would not adopt the simple primitive view. All the controversies of the age turned not on the *fact* of justification, but on the *manner* of its accomplishment. The Roman party argued that GOD justified by the infusion of a perfect righteousness in consideration of CHRIST's merits: the Protestant party replied, No: GOD justifies us by the imputation to us of CHRIST's righteousness. Both parties—as if forgetful of the benefits procured for man by the mediation and atonement of JESUS CHRIST—seem to have proceeded on the metaphysical assumption that GOD could not look with approbation except on that which is *absolutely perfect;* and the one party found this object or substratum for the divine eye to rest upon in a divine righteousness *infused into* the believer, the other found it in a divine righteousness so imputed to the believer as, though belonging to another, to be made, as it were, *his own* by faith. The Roman party argued that the grace of justification literally *washed out all stain* of sin in the person justified; the Protestants said that it merely *covered over* the sins or hid them out of GOD's sight by the interposal of CHRIST's righteousness. The simplest enunciation of the controversy is enough to show that both parties were bent upon solving a problem which is beyond the legitimate province of the human mind. Instead of being satisfied with the simple assurance of revelation that GOD would justify men for CHRIST's sake on their faith and repentance, they were decoyed by the metaphysics of the schools into a discussion of the *mode* by which GOD would proceed in the bestowal of his favor: and as, by one of the favorite illustrations of the age, men's *sins* were compared to *the hairs of their heads*, and on the Roman hypothesis were said to be as it were plucked out by the roots, and on the Protestant hypothesis to be merely shorn off and left to grow under the cover of imputed righteousness, one is tempted, despite of the gravity of the subject, to apply to the reverend disputants their own language, and designate the two parties respectively as hair pullers and hair cutters.

Such in brief was the state of the controversy after the commencement of the Reformation, when both parties looked eagerly forward to the approaching Council of Trent for a definitive settlement of the question. On the one side it was plain that the Roman Catholics had the weight of authority in their favor, the notion of the Reformers being so wholly novel that, as father Paul says, "the divines [of Trent] had worke enough, first to understand the meaning of the Lutheran propositions, and then the reasons by which to distinguish them." Considering the question in a philosophical way, they had also the advantage: for the notion of another's righteousness being imputed to us as if it were our personal righteousness is a very focus of mystification, confusion, and absurdity; while the opposite notion of purging the soul by an infused quality is so *very* reasonable, and beautiful withal, as to have found place in the philosophy and poetry of the heathens, from Plato to Virgil. On the other hand the Reformers had before them the practical results of the Roman doctrine in all the appalling claims of human merit, contradictory alike to Scripture and common sense. But how the Church was to be purged from practical abuses by the notion of imputation as the Reformers held it, was what the Tridentine fathers could not discover. No wonder therefore that in a question of mere philosophy—and the question as then agitated was nothing more—they followed the more plausible side, backed as it was by the authority of the schools, discarded the notion of imputation and adopted that of infusion. The only mistake was in not scouting both: and they would have scouted both, or rather would never have entertained either, had it not been for that most prolific source of employment for the busy wits of dialecticians, but of disgrace, confusion, and sorrow in Christian theology the FORMAL CAUSE.

Here, however, two things are remarkable.

I. The very terms in which the Council of Trent have propounded their canons show that, governed by the principles of the schools, they rejected an error which had grown out of the metaphysics of the schools and adopted as an article of faith a proposition of the schools.

1. The canon which has given chief offence to the Reformers is the tenth: "If any shall say that men are justified without the righteousness of CHRIST, by which he has obtained merit for us, *or that they are formally justified by the same*, let him be accursed." The clause in Italics has given the chief offence from its supposed exclusion of CHRIST's righteousness in the work of justification. It is evident, however, by comparing this clause with the preceding sentence, and the prevailing opinions of the age, that the Council did not design to exclude CHRIST's merits as the ground of our justification, but merely to say that the "*formal cause*," that is the *mode*, by which men are justified is not *by the imputation of* CHRIST's *righteousness to them as if it were made their own personal righteousness* by faith. This was the novel error of the schools which they discarded.

2. In the seventh chapter on justification the Council declares that the causes of justification are: "1. The final cause, [i. e., the end,] which is the glory of GOD, &c.; 2. The efficient cause, a merciful GOD, &c.; 3. The meritorious cause, his most beloved and only Son JESUS CHRIST, &c.; 4. The instrumental cause, the sacrament of baptism, which is the sacrament of faith, without which [*sine qua*, without which *faith*,] no one ever attained to justification." All this is scriptural, primitive, catholic: and had the holy Council stopped here on this subject, and at a similar point on other subjects, they might probably have prevented an irreparable schism in the Church, or at least have left the way open for reunion. And here in all probability they would have stopped if it had not been for the metaphysics of the schools: but in accordance with these, lo! we next have "the one FORMAL CAUSE," [i. e., the *mode* or *manner* of justification,] which is said to be, "the righteousness of GOD; not that whereby he himself is righteous, but that whereby he maketh us so." Here then was a dogma of the schools, and that the identical one which had given greatest offence to the Reformers, gratuitously adopted by the Council as an *article of faith.*

Thus, too, in the chapter on original sin the Council declare "If any assert *that the whole of that which has the nature of sin is not taken away, but that it is only scraped over*, let him be accursed. The reader will understand, (as well at least as we do,) the difference between sins being taken away and scraped over from the comparison of sins to the hairs of the head.

II. It seems plain that this dispute, in the particulars mentioned, was a metaphysical squabble on a subject above human comprehension, and out of the sphere of human inquiry. The other remarkable thing in the proceedings is, that some of its members desired to adopt the more simple and primitive view: that view which was missed alike by the majority of the Roman divines, and the Reformed party on the continent, but which was adopted by the Church of England. We have already seen Andrew De Vega affirming that justification, in the primitive view, was simply the favor and merciful acceptation of GOD, without any reference to the scholastic figment of an infused divine righteousness, and also that some defended this view in the Synod of Trent. Hear now the same testimony corroborated by Father Paul.

"There was a sharp disputation between the Franciscans and Dominicans, whether the habit of grace [i. e. of justice] be the same with the habit of charity, as Scotius would, or distinct, as St. Thomas; and neither party yielding, they debated whether, besides this grace or inherent justice, *the justice of* CHRIST *also be imputed to the justified, as if it were his own:* which they did in regard of the opinion of Albertus Pighius, who, confessing the inherent, added that we must not trust in that, but in the imputed justice of CHRIST, as if it were ours. None doubted that CHRIST had merited for us, but some blamed the word *impute*, and would have it abolished, because it was not to be found in the fathers. Others said that, agreeing upon the thing, they ought not to differ upon the word, because it signifieth precisely the same that the others do, which, though not by all and often, yet sometimes was used. For this the 109th epistle of Saint Bernard was brought, and Vega defended that though the word be not found in the Scriptures, yet it is a most proper Latin word to say that the justice of CHRIST is imputed to mankind for satisfaction and merit, and that it is continually imputed to all that be justified and doth satisfy for our own sins; but he would not have it said, *it was imputed as if it were ours.*"

Comparing this passage with Bishop Hall's quotation from Vega, it would seem that there were some in the Council who were for reverting to the primitive doctrine, and steering a middle course between the contending parties. For Vega would seem to have regarded the merits of CHRIST as forming the ground or foundation of GOD's merciful dealing with mankind—the ground of GOD's merciful acceptation of the penitent believer—which acceptation was the justification of the believer for CHRIST's sake. In *this sense* he had no objection to adopt the language of the Reformers, and say that CHRIST's righteousness was imputed to mankind as the foundation of the second covenant with Adam, and *continually imputed* for the justification of the believer. And herein he would agree with the majority of the Church of England divines, who object to the phrase, "imputation of CHRIST's righteousness," as being unscriptural and ambiguous, but who do not object to its meaning in the sense just explained.

And this brings us to the Church of England doctrine, which we shall find to be wholly unembarrassed by the scholastic notions of infusion and imputation, and to consist in the simple view attributed by Dr. Barrow to the Primitive Church, and affirmed by De Vega to have held its ground till after the time of the Master of Sentences, when it yielded to the present doctrine of the Church of Rome.

"Upon this occasion," says Bishop Burnet, History of the Reformation, vol. i. p. 192, "I shall digress a little, to show with what care Cranmer considered so weighty a point. Among his papers I find a collection of a great many places out of the Scripture concerning justification by faith, together with a vast number of quotations out of Origen, Basil Jerome, Theodoret Ambrose, Austin, Prosper, Chrysostom, Gennadius, Beda, Hesychius, Theophylact, and Oecumenius, together with many later writers, such as Anselm, Bernard, Peter Lombard, Hugo Cardinalis, Lyranus, and Bruno, in which the sense of those authors in this point did appear all drawn out with his own hand. To this is added another collection of many places of the fathers in which they speak of the merit of good works; and at the end of the whole collection he writes these words, 'This proposition that we be justified by CHRIST only and not by our good works, is a very true and necessary doctrine of St. Paul's, and other apostles, taught by them to set forth thereby the glory of CHRIST and the mercy of GOD through CHRIST.'"

Here we have in a nutshell the simple primitive view of the Church of England, and an explanation of the cause which enabled Cranmer and his associates to avoid the errors of the Romanists on the one hand, and many of the continental Reformers on the other. As in the matter of decrees, so in justification they cut themselves loose from the metaphysics of the schools, and fell back on the theology of the Scriptures and the Primitive Church. They exploded the Romish doctrine of merits and declared that men are justified by CHRIST *only* and not by their good works, and that the apostles taught this doctrine to set forth the *glory of* CHRIST and the MERCY of GOD through CHRIST. They entered into no investigation, they expressed no opinion as to the *mode* of our justification, whether by infusion or by imputation, but left these inquiries to the schoolmen with whom they originated, and with whom it had been well if they had expired. They merely renounced human merit, and attributed human salvation wholly to the MERCY of GOD and the MERITS of CHRIST. All is simple, primitive, scriptural.

To the same effect is the eleventh article of our Church, "We are accounted righteous before GOD, only for the merit of our LORD and Saviour JESUS CHRIST by faith; and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily on Justification." Not a word have we here of the imputation of CHRIST's righteousness or of its being applied to the soul by faith. But we are said to be "accounted righteous" or justified *not* for any merit of our own, but "ONLY FOR THE MERIT of our LORD and Saviour JESUS CHRIST." But as this merit can only become available to us by faith, so we are properly said to be "justified by faith only." And if we would know what this faith is we have only to turn to the Homily on Faith, where instead of being described as a hand to receive and apply the imputed righteousness of CHRIST, it is said to be a belief in GOD's word; "not only the common belief of the articles of our faith, but a true trust and confidence of the mercy of GOD through our LORD JESUS CHRIST, and a steadfast hope of all good things to be received at GOD's hand." Here again all is simple, primitive, scriptural.

So with the Homily on Salvation or Justification. The word *impute* does not occur in the homily but once, and it is worth while to mark the connexion, "And they which in act or deed do sin after their baptism, when they turn again to GOD unfeignedly, they are likewise washed by this sacrifice from their sins, *in such sort* (mark this) *that there remaineth not any spot of sin that shall be imputed to their damnation.*" What lover of unadulterated truth can fail to be charmed with the simple and majestic wisdom with which our venerable Reformers here avoid the meshes of the scholastic theology? They neither say with the Tridentine fathers that "the whole of that which has the nature of sin is taken away," nor with their Calvinistic opponents, that it is *scraped* or *covered over* by CHRIST's righteousness, but leaving these metaphysical subtleties, and keeping close to the letter of Scripture and the sense of the Primitive Church, they say that our sins are "washed away *in such sort* that there remaineth not any spot of sin which *shall be imputed to our damnation.*" Nor in all the rest of the homily is there one word about the imputation of CHRIST's righteousness to the believer to be accepted by GOD in lieu of a personal righteousness of his own; not one sentence which can be fairly said

* Not indeed that by which GOD himself is righteous, but that whereby he makes us so.

either directly or by implication to favor such a notion. The homily distinctly declares the nullity of human merit or desert; it attributes our justification wholly to the MERCY of GOD as the efficient cause and the all-sufficient merits of CHRIST, his perfect righteousness and sacrificial death as the procuring cause; and it represents the blessing as bestowed (in the case of adults) on those only who have a true and lively faith. It wisely abstains from all reference to the "*formal* cause" or *manner* of our justification, and is therefore profoundly silent on the scholastic perplexities of infusion and imputation. Thus did the Anglican Reformers rescue this vital doctrine of Justification from the entanglements of the school, and restore it to the Church in its primitive simplicity; representing it to consist in the MERCIFUL ACCEPTATION OF THE PENITENT AND OBEDIENT BELIEVER FOR THE SAKE OF JESUS CHRIST.†

Such we believe to have been the pure and original doctrine of the Church of England as embodied in her formularies, propounded by her Reformers under Edward VI., and adopted under Elizabeth. We have already glanced at the reign of Mary, followed the English divines in their expatriation, and seen many of them return from the continent blinded to the peculiar genius of Cranmer's Reformation, and resolved to thrust on their Church the scholastic dogmas of Calvin. No wonder then that in many of the divines under Elizabeth and James I., we find a departure from the primitive simplicity of the Anglican faith on the subject of justification; no wonder, especially when we consider the continued predominance of the scholastic theology. Hooker, it is true, whose sermon on justification, as Keble tells us, was a great favorite of Jeremy Taylor, may be vindicated from the charge of favoring the innovation. But not so with others. Thus, to instance but one, we have Archbishop Usher, (*nomen clarum et venerabile*, but a thorough Calvinist and a schoolman in his tastes,) teaching the imputation of CHRIST's righteousness as the *formal* cause of our justification, and describing faith to be "a hand of the soul stretched out to receive the LORD our righteousness." Others went still more curiously into the *modus operandi*, describing CHRIST's death as imputed for the remission of our sins, and his obedience, (which was said to be unnecessary for himself,) as imputed for our obedience. But as the scholastic theology waned, and the Nonconformists were expelled from the pulpits and universities of which they had gained a temporary possession, these fanciful notions were exploded from the Church. With the Restoration there was a recurrence to simpler views, and the articles, &c., were rescued from false glosses and explained anew in their primitive beauty: and from the time of Hammond downward, we find a full and unanimous protest among the great body of Church of England divines against the metaphysical encroachments of Rome and Geneva; a full and unanimous exhibition of justification in the simpler and primitive form, which makes it consist in the merciful acceptation of the penitent and obedient believer for the sake of JESUS CHRIST. Nor was this unanimity marred until the Puritan notions were revived by the preaching of Whitfield and Wesley, thence insinuated into the Church through such vehicles as the Christian Observer, and tricked out, to the passionate admiration of the weak and the ignorant, in the meretricious ornaments of a fond and fantastic theology.

The folly of all attempts to be wise above what is written, the utter impertinence and presumptuousness of metaphysical inquiries to explain the *mode* of GOD's operations, where he has revealed only the fact, the awful danger and impiety of thrusting the results of such inquiries into our creeds as articles of faith, are now so generally admitted that we anticipate no metaphysical objections to the simple announcement of justification which our Church has adopted. But if on the one hand the Roman Catholic should ask us how can the holy GOD be said to look with approbation on one who is not absolutely just, and from whom "the whole of that which has the nature of sin is not taken away?" or if on the other hand the Calvinist should inquire how can the same GOD look on the sinner unless his sins are covered by the imputation of CHRIST's righteousness? our answer is, and it is an answer as we conceive, equally suited to the humble and docile spirit of the believer in Christianity, and the enlightened disciple of the Baconian philosophy, WE DO NOT KNOW. There may be a mystery in the subject which cannot be fathomed by any plummet of human understanding, and into which, for aught we know, the angels themselves are not permitted to look That GOD does not regard us with favor, except for the merits and through the mediation of JESUS CHRIST, we believe, for it is revealed: that for the same merits and through the same mediation he does mercifully accept us, while with penitence and faith we obey the requirements of the Gospel, we believe, for it is revealed: that at the very time while we enjoy through faith the assurance of GOD's favor we are yet sinful and shall continue to be sinful while we continue in the body, we are convinced from GOD's word and our own mournful experience: that there will be, after death, a period in our being when, if accepted, our souls will be PERFECTLY JUSTIFIED and admitted into the more immediate presence of GOD, we also believe, for of this also we have the comfortable assurance in the word of GOD. But *how* this end is brought about in life or to be brought about in judgment: *how* the merits of CHRIST are applied, either in life or in the day of judgment, to the soul for its justification; whether it be, as was plausibly argued by the schoolmen, by the infusion of some quality to defecate all stain of sin, or by the concealment of the stain from GOD's sight by the robes of CHRIST's imputed righteousness, as was the *outre* fancy of the Calvinists, or by some other way which no human being has yet imagined, or whether indeed *any* means be necessary to the end, we do not know and probably never shall. And here again, as on the subject of absolute decrees, we are thankful to be in the bosom of a Church which has escaped the beguilements of a false philosophy, and feeds her children with the simple nutriment of the apostolic and primitive age. Most willingly, on all such mysteries, will we abjure the fascinations of human learning, confess our ignorance in the deepest prostration of soul and body, and adore where we cannot comprehend: ever remembering that merciful and godlike rebuke of human speculations and presumptuous folly, "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and revealed them unto babes."

† After the repeated and unqualified disclaimers of *human merit* that have been made by the advocates of this view, we can hardly believe that a candid person will charge them with arrogating, or giving occasion for others to arrogate, so unfounded a claim as merit on the part of man. But if any person sincerely thinks otherwise, we recommend him to read a sermon of Bishop H. U. Onderdonk's, entitled "Man Saved by Mercy." We cannot conceive of a more effectual refutation and excision of all claims to merit, and a more convincing demonstration of salvation and all that pertains to it being the sole result of GOD's mercy through CHRIST, than is contained in this admirable discourse. It has been published in a tract form by the New York Protestant Episcopal Tract Society, and a new impression of it has been lately struck off.

"THE OLD CHURCH."

"Which," we ask, "is that *old Church*, which can be traced to the apostolic times?" Is it the Episcopal Church of the United States, or its "nursing mother," the Church of England? Surely not. The apostolicity of the former rests on the supposed apostolicity of the other, and this latter, so far from being of *apostolic* origin, can find its origin in the sixteenth century, when the passions of Henry the Eighth and the policy of Elizabeth gave it birth. Its most able and eloquent defender has lately acknowledged that it is indebted for its existence to causes entirely human.—*Catholic Herald.*

We think there must be some mistake in this matter. Surely no defender of the Protestant Episcopal Church ever made such an acknowledgment. If so, who is he, and what were his words? We ask for information.

For the Churchman.

Mr. Editor—Some of your readers are of opinion that the dispute going on concerning justification is mostly verbal, and tends little to edification. One of them thinks that it might be not amiss to have a definitive settlement what the *word* JUSTIFICATION means, before going on to examine the *thing*.

Would not the following passage help? It is from the pen of a master in the Calvinistic school—GISBERT VOET, that most famous of the theologians of Dort.

"*Probl.* Whether justification is to be called an instantaneous, undivided action, at once whole and perfect, without succession, and without degrees of intension; and thus to be distinguished from sanctification?

Ans. Our divines commonly agree in the affirmative. We think it better to distinguish with reference to the various acceptations of the word.

1. That justification, which is universal, external, and active, [viz. of all the elect, in paradise, when the covenant of grace was made,] takes place once and for all.

2. That justification, which is particular, internal, and personally applied, or passive and not sensible and a priori, takes place once and for all in the first implantation of faith.

3. That justification, which is a sensible and direct application a priori, [i. e., of the merits of CHRIST for the remission of sins, on repentance in faith,] *is often repeated.*

4. That justification, which is a sensible demonstration and declaration a posteriori, [of faith working by love through indwelling grace,] is both *often repeated* and *admits of degrees*."

I have interpolated a few words in brackets, for the better understanding of my author's meaning. Perhaps I might as well add, that by "sensible" Voet means discernible by man, either the individual or others; by "a priori"—on the part of GOD; and by "a posteriori"—on the part of man.

You, however, and your brother of the Recorder, do not need these explanations; and perhaps others will not care about them. I trust that the Recorder will not set down Voet as a heretic, either Papist, Arminian, or Pelagian; and that you, Sir, will admit that a thorough Calvinist *may* hold "repeated and progressive justification."

Lest I should be thought to have studied translation at Princeton, I subjoin the original.

Your obedient servant,

INDAGATOR.

"*Probl.* vi. An dicendum sit justificationem esse actionem instantaneam, individuam, simul totam ac perfectam, sine successione, et sine graduum intensione; et hac ratione a sanctificatione distingui?

Resp. Aff. communiter theol. nostri. Nos pro varia vocis acceptione distincte hoc accipiendum putamus.

1. *Concl.* Justificatio cum notat universalem, externam, et activam, simul et semel peracta est.

2. *Concl.* Justificatio cum notat particularem, internam, et personaliter applicatam, seu passivam non sensitivam et a priori, simul et semel uno momento peragitur ad primam implantationem fidei.

3. *Concl.* Justificatio ut notat sensitivam et directam applicationem a priori, sæpe repetitur.

4. *Concl.* Ut notat sensitivam demonstrationem ac delarationem a posteriori, et sæpe repetitur, et gradus admittit."—*Voetii Disput. Select. Parr v. Ultraj.* 1669, p. 281 s.

Remarks.—If we had been near our learned friend when he wrote the above, we would have suggested that he should either alter the remarks with which he has introduced his pertinent quotation from Voet, or else adopted the expressive signature of "Findfault." Why this unjust and ungracious insinuation that "the dispute is mostly verbal, and tends little to edification?" Why this vain assumption of "Indagator," that the word justification has not been defined before, and that *he* is the one to propose that first step, without which all argument is contemptible, which requires "a definitive settlement of the *word* before going on to examine the *thing*?" Did not the author of the original essay define the word *justification* in the outset, and was not his whole essay an amplification of its meaning? Did we not profess to adopt the essay, and did we not particularly specify the sense in which we understood the word? Did not the very article in our last, to which especially Indagator refers, contain a definition of the word? Have not our correspondents "Scrutiny" and "Not of Works" written with a reference to this definition? Was the writer in the Gambier Observer guilty of verbal confusion when he distinctly pointed out what he considered an objectionable feature in "Therapon's" use and definition of the word? And is the editor of the Episcopal Recorder so stultified as, with this definition before his eyes, to spend his force against a doctrine which he really believes? If these latter gentlemen shall find in the end that they really agreed with "Therapon" at the very time they protested against his doctrine, theirs be the shame; for his essay, whatever other faults it may have, has not been charged, and we believe is not chargeable, with obscurity. But we have no such expectation. Whatever Indagator and his "some" skimming "readers" may think, all the parties engaged in this "dispute" know, that however much there may be of verbal confusion, which to some extent will prevail in all subjects of this nature, there is yet most important truth at stake—truth of such a nature that the decision of the litigated question, according as it is decided, must lead *to the adoption of different styles of ministerial preaching and intercourse, and different models of Christian character and conduct*; and we believe they are all quite willing to bear the blows and knocks that may attend the adjustment of such difficulties, for the sake of helping one another to attain to clearer views of truth and bring about a more uniform state of opinion. That there is danger arising from verbal ambiguity is obvious from the nature of the subject, which often requires the same words to be used in different relations; and had Indagator pointed out an instance in which we had been betrayed into an inconsistency with ourselves, or an act of injustice to our opponents from such ambiguity, we should have been thankful for the information. But to say that the dispute has been "*mostly verbal*," is to offer an insult to all the parties engaged—an insult aggravated by its being given without a shadow of proof, or an attempt at such specification as would enable us to refute the charge as well as deny it. The truth is—and of this no one is more sensible than Indagator himself—that this summary settlement of controversies, by pronouncing them "mostly verbal," is the resort of such, and such only, as are too dull to discriminate, too lazy to investigate, or too conceited to lose the opportunity of flashing off a flippant *ex cathedra* decision on every subject that comes under their notice. It is thus that every stripling who learns his metaphysics in a college term is taught to settle the profoundest controversies that have agitated the world: it is thus that the favorer of Romanism learns to soften the errors of transubstantiation and idolatry: it is thus that the Socinianized sciolist would despatch at a breath all the disputes on the distinctive doctrines of the Gospel. In all these cases there is some foundation for the censure—ay, and authority for it too, from the Arian father of modern metaphysics down to Indagator. But neither Locke nor any of his imitators can convince us that the *verbal ambiguity* in such cases is any thing more than *incidental*, while the truth at stake is *real* and forms the *essence* of the controversy. Without claiming any undue comparative merit for the present controversy, we may be permitted, from a sense of self-respect, to vindicate its claim to this character; and the next time that our worthy brother Indagator requests us to publish the contrary opinion, he will do us the favor, we hope, to attempt to sustain it by proofs.

The quotation from Voet is valuable, but not in the way that Indagator supposes. It will do nothing towards "a definitive settlement of the word:" for it shows upon its face that the word may be, and while language is human *must* be taken in different senses, (or more correctly in different relations to its object,) against a confusion of which readers as well as writers must learn to guard. But the value of it consists in its being the confession of an individual Calvinist, endued with extraordinary penetration of the Antinomian tendencies of his system and the necessity of guarding it against their practical operation. Voet tells us that Calvinists generally believe in a justification during life, at once instantaneous, whole, and perfect, without succession and degrees. Such is the natural and common inference from the Calvinistic theory; and Voet saw that the tendency of such a persuasion is to beget an Antinomian confidence. He therefore attempted to guard against this tendency by approximating the identical ground which the writer in the Protestant Episcopalian, following, as we suppose, Arminius, has taken, that justification is *progressively applied*, while faith is continued in the heart. But where there is one Voetius to discriminate there are a thousand to teach the doctrine of an instantaneous perfect justification without his limitation. With all Voet's caution, however, his doctrine is still opposed to that which we are advocating. For Voet does not, and as a Calvinist could not, deny an instantaneous *irreversible* justification, and it was this view, as well as an instantaneous *perfect* justification, which the writer in the Protestant Episcopalian aimed to counteract.

But our kind Mentor vouchsafes to teach us that "a *thorough Calvinist* may hold repeated and progressive justification." Now if we had denied this fact, it had been no more than fair in Indagator to have understood us to refer to the later Calvinists, whose creed we have often been at pains to distinguish from that of those who lived nearer to the time of the Reformation: or he might have understood us to deny it as a *general rule*, which yet admitted of individual exceptions. But where have we denied the fact? Nowhere that we know. What we have said is that Calvinists hold to an *instantaneous irreversible* justification as taking place in this life, and that the doctrine of a repeated, progressive justification, being designed to counteract this error could be consistently *rejected* only by Calvinists. This surely is very different from saying that no Calvinist could believe in a progressive justification during life which is *not* irreversible.

The quotation from Voet is pertinent, but we could have wished that Indagator had known *how* to contribute as well as *what* to contribute. We will give him, however, a piece of advice of which a little experience may teach him the value: and that is, when he strikes in between two contending parties, to let it be seen, with all his differences, that he joins either one side or the other; for he who would interpose and cast censure upon both, unless he show a thorough knowledge of the subject, may expose his ignorance to contempt, and his fingers to a blister. On the whole, (for we love Indagator too well not to part on good terms,) we thank our learned friend for two reasons:—1st, because he has given us a really valuable quotation; and 2d, because he has enriched our columns with one article on the subject in dispute, which even *he* may regard as "tending to edification;" for over his own offspring surely he may be expected to yearn with the fondness of the raven mother, and think it the whitest of the sable brood.

PRAYER AND PREACHING.—We are indebted to the editor of the Catholic Herald for the extract on our first page from the London Quarterly. The circulation of such articles furnishes a wholesome antidote to the utilitarian spirit which leaves an individual no other motive for going to church than that of "getting good" to himself. From the editor's reflection on "Protestantism" we of course dissent, believing that the evil complained of is not inherent in, but merely *incidental* to, the Protestant system, attributable mainly to a revulsion from the opposite extreme of superstition. And yet if we were asked for the *practical* proof of the correctness of this opinion, what should we say? Where are the Protestant churches that are open solely for the worship of GOD, without preaching or some equivalent means of excitement or instruction? Of the hundred Protestant churches in this city, those of our own persuasion are the only ones which would be expected to perpetuate this remnant of a better age; and of our own churches there are but two which retain the obsolete custom, and these are opened but twice a week, with an average attendance of some twelve or twenty persons. In other denominations the omission may be perfectly consistent—of that we say nothing—but as our own Church contemplates a a daily public service, our neglect involves an inconsistency of practice with profession. We are thankful, however, that the custom is sustained to the extent that it is, and trust that the usage as practised in the churches above mentioned, may long be continued to be the means of spiritual comfort to devout worshippers, and may also prove the means of carrying more thoroughly into effect the pious intention of the Church.

NEW WORK.—We had read the work below mentioned and had made the extracts which will be found on our first page when the following notice was offered by another hand; which we cheerfully adopt.

Incidents of Travel in Egypt, Arabia Petræa, and the Holy Land. By an American. With a Map and Engravings. In two vols. 12mo. Harper & Brothers.

The publication of a book in these days is an event of rare occurrence; and we hail these volumes as the indication of returning sunshine and pleasant weather, after a succession of storms and tempests. The author commences his incidents in Alexandria, from whence, attended only by a Maltese servant, and a corps of Arab rovers, he ascended the Nile one thousand miles to the Cataracts. After spending about two months in this excursion, and visiting every thing interesting in the neighborhood of the river, our traveller returned to Cairo; from thence again, with his faithful Maltese and a few Arabs, he crossed the desert to the Red Sea. Here he put himself under the protection and into the power of a rascally sheik of the Bedouins, and after surmounting many dangers and hardships, as well as obstacles thrown in his way by his protector, he visited Mount Sinai, ascended to the very top, where Moses received the law, passed through the "doomed and accursed land" of Edom, thus spoken of by Isaiah: "From generation to generation it shall lie waste; none shall pass through it for ever." Mr. S. is the only traveller who has ever passed through the land of Edom. He also visited Petra, the city discovered by Buckkardt in 1812, cut from the solid rock—ascended the top of Mount Zion, where Aaron died—made the pilgrimage to Bethlehem, Jerusalem, &c., all the most interesting localities in their neighborhood—and terminated his travels at Alexandria. After saying that the author is happy in his descriptions, and that the book is written with freedom from affectation, we need not add, that to the readers of scripture history these incidents are intensely interesting. But not for this class of readers alone do they possess attractions; all who take pride in the character of our countrymen for enterprise and courage, and are pleased to see it sustained abroad, in the desert of Arabia as well as at home, will find themselves amply repaid by a perusal of these volumes.

For the Churchman.

The Rev. John Payne and wife and the Rev. L. B. Minor sailed from Baltimore on Thursday, the 18th May, in the brig Baltimore, for Cape Palmas, their missionary station. On the Sunday evening previous, a missionary meeting was held in Christ Church of that city, and on Wednesday evening the instructions of the Foreign Committee were delivered to the missionaries by the Secretary and General Agent, and the audience addressed by the Rev. Dr. Johns. The next morning the missionaries embarked, accompanied by a few friends, including the aged and blind mother of Mr. Minor. The vessel was towed down twenty miles by a steamer, giving opportunity for religious services on board. The simple, unaffected Christian addresses of the missionaries, and that of the Rev. Dr. Henshaw, on Sunday evening—the calm but deep sympathy of the full audiences on that and on Wednesday evening—the embarking of the fifty-five emigrants on Thursday, who were most appropriately addressed from the wharf by the Rev. Dr. Johns—the Christian example of the aged parent, who, in the midst of tears, could say, "I would not have it otherwise, on any account"—all have left impressions upon the Christian heart which cannot soon be effaced. These missionaries have left many in the church praying for the Divine blessing upon their labors.

A TRAVELLER.

The following is the letter referred to by Dr. McVickar, in his "Appeal of the New York Protestant Episcopal City Mission Society," published in our paper of the 20th instant.

New York, May 13, 1837.

Rev. and Dear Sir—The urgent wants of the City Mission Society, press on the undersigned the duty of appealing to the churches for immediate relief. Our treasury is in debt—our missionaries are unpaid, and their *families* after the exercise of the most rigid economy, are now in the most painfully straitened circumstances.

The exigencies of the times render the prospect of contributions from individuals utterly hopeless.

Of the usefulness of this Society we trust that no doubts are entertained. The labors of its missionaries have been visibly blessed to hundreds, and it has been said most truly, that its record will only be fully developed in heaven. By preaching the word—by its Sunday and its infant schools, its saving operations have been felt in the recesses of wretchedness and guilt, leading many to seek that better path which it has been your privilege, Sir, to point out to the sons and daughters of prosperity.

We can truly say, that no exertions have been spared, by those interested in the concerns of the Society, to avoid this appeal. But it has pleased Divine Providence to mingle them with the common calamity that has overwhelmed our country, and it is even so, that we have now no other resource. Under the peculiar and distressing exigences of the case, we would then most respectfully solicit, that at the very earliest possible day, and with previous notice, you will have a collection in your church towards meeting the present wants of the Society, amounting to about $3,500.

We are, Rev. and dear Sir,
With great respect,
Your most ob't serv'ts, &c.
SAMUEL WARD,
JNO. P. STAGG,
LEWIS PHILLIPS,
Committee of Ways and Means.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—Greene County: Whitsun-Tuesday, May 16, in Calvary Church, Cairo, admitted the Rev. Henry H. Prout, Deacon, the missionary there, to Priests' Orders. Morning Prayer was read by the Rev. Deodatus Babcock, missionary at Ballston Spa and Saratoga Springs, Saratoga County, assisted by the Rev. Joseph F. Phillips, Rector of St. Luke's Church, Catskill, who read the lessons, and who also presented the candidate; and the sermon preached by the Bishop.

In the afternoon, confirmed three in the same church.

Jefferson County: Friday, May 19, in Zion Church, Pierrepont Manor, admitted to Priests' Orders the Rev. Nathaniel Watkins, Deacon, the missionary there. Morning Prayer was read by the Rev. Pierre A. Proal, Rector of Trinity Church, Utica, assisted by the Rev. John M'Carty, Rector of Christ Church, Oswego, Oswego County, who read the lessons, the sermon preached by the Bishop, and the candidate presented by the Rev. Amos C. Treadway, missionary at Sacket's Harbor and Brownville.

In the afternoon, confirmed two in the same church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

First Sunday after Trinity, May 28, Geneva, Institution, A. M., Confirmation, P. M. 29, Canandaigua, Ordination, A. M.; Confirmation, P. M. 30, Penn Yan, *Yates county*, Consecration, A. M.; Confirmation, P. M.. Thursday, June 1, Ithaca, *Tompkins county*, Institution, A. M.; Confirmation, P. M.

Second Sunday after Trinity, June 4, West Troy, *Albany county*:: Consecration, A. M.; Confirmation, P. M.; Christ Church, *Troy*, evening. 5, West Troy, Ordination.

Friday, June 16, Paterson, *Putnam county*: Consecration, A. M.; Confirmation, P. M. 17, Do. Ordination.

Fourth Sunday after Trinity, June 18, Lithgow, *Dutchess county*. Pleasant Valley, *evening*. Tuesday, 20, Christ Church, Poughkeepsie. 21, Wappinger's Creek. 22, Fishkill. 23, Fishkill Landing.

Fifth Sunday after Trinity, June 25, Flatbush, *Kings county*.

Sixth Sunday after Trintiy, July 2, St. Mary's Church, *New York*: evening.

Friday, July 7, Jamaica, *Queens county*; Saturday, 8, Rockaway, Consecration.

Seventh Sunday after Trinity, July 9, Hempstead, A. M.; Rockaway, P. M., Confirmation. Tuesday, 11, Islip, *Suffolk county*. 12, Setauket. Friday, 14, Huntington. 15, Cold Spring Harbor, *Queens county*.

Eighth Sunday after Trinity, July 16. Oyster Bay, A. M.; Glen Cove, P. M. 17, Hempstead Harbor. 18, Cow Neck. 19, Little Neck. 20, Flushing. 21, Newtown. 22, Hallett's Cove.

Ninth Sunday after Trinity, July 23, Tompkinsville, *Richmond county*.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Ordination.—On Sunday after Ascension-day, May 7, at Nashville, Mr. Colley Alexander Foster was admitted to the holy order of Deacons by the Rt. Rev. James H. Otey, D. D., Bishop of the Diocese of Tennessee. The Rev. Mr. Weller, D. D., and the Rev. Mr. Polk assisted in the services. The candidate was presented by the Rev. Mr. Polk, and the sermon preached by the Bishop.

Pennsylvania Convention.—The session of the Pennsylvania Convention commenced on Tuesday evening in St. Andrew's Church. The Rev. Dr. Ducachet was elected Secretary. On Wednesday morning the Convention assembled at 10 o'clock to attend divine service. Morning prayer was read by the Rev. W. H. Rees, and the sermon to the Convention delivered by the Rev. Samuel Bowman, from 2 Tim. i. 13, "Hold fast the form of sound words which thou hast heard," &c. The ante-communion service was read by the Rt. Rev. Bishop McCoskry, who was present during the session of the Convention. The communion was administered by Bishops Onderdonk and McCoskry, assisted by Messrs. Bowman and Rees.

After divine service the Convention organized for business. The annual address of Bishop Onderdonk was read, also the report of the Standing Committee, &c., and several resolutions relating to the customary business of the Convention were passed. On motion of the Rev. Dr. De Lancey, a committee was also appointed to draw up a report expressive of the feelings of the Convention in relation to their late venerated diocesan, deceased since the last session of the Convention.

On the afternoon of Wednesday, the Convention was chiefly occupied in hearing the parochial reports, which were resumed and concluded on the following day.

On Thursday, morning prayer was read by the Rev. C. F. Cruse. After the calling of the roll and reading the minutes of the preceding session, a question arose on admitting the Church of the Ascension in this city into connection with the Convention, the committee on charters having recommended a resolution to that effect, and the Standing Committee and the Bishop having previously given their consent. Objections were made by several gentlemen to some peculiarities in the charter of the church, on account of which they thought it ought not to be admitted. The question was discussed during the greater part of Thursday morning, and was finally decided by yeas and nays in favor of the admission, 24 of the clergy and 33 churches voting in the affirmative, and 11 clergymen and 8 churches in the negative.

The question respecting the next place of meeting of the Convention was next taken up for consideration. There was some discussion relative to this, but the decision was finally in favor of St. Andrew's Church, Philadelphia.

The Rev. Dr. De Lancey, from the committee on the report relative to Bishop White, reported resolutions which were unanimously adopted.

One or two other resolutions of minor import were adopted, when the Convention adjourned to meet on Thursday afternoon for the conclusion of its business.—*Episcopal Recorder.*

The Mother of two Bishops.—We have peculiar gratification in taking from the last Churchman the notice of the death of Mrs. Onderdonk, the mother of our diocesan; for, though many days have fled, we have not forgotten her appearance or her manner at the head of a large family, in the temple where, for many years, we worshipped with her; nor have we lost the recollection of the kindness and hospitality for which we felt indebted at the commencement of a ministry which, if unimportant to the world, has not been without deep interest to ourselves, as we have marked the changes of time, and the passing away of many friends.

Utica Gospel Messenger.

The London Christian Remembrancer for April gives a highly commendatory review of the sermon by Bishop Doane, "commemorative of Bishop White," and of the charge by the same bishop on "the Church's care for little children." The reviewer thus concludes:

"We could wish that this charge were extensively circulated in this country; indeed, we should be greatly rejoiced to see very many of the productions of the American clergy imported in sufficient numbers for a wide diffusion, unless some English publisher would undertake to reprint them. It would not, we think, be a very impolitic speculation."

Utica Gospel Messenger.

Irvingism in Canada.—We understand that the Rev. Mr. Burwell, lately a missionary of the Society for the Propagation of the Gospel at Bytown, U. C., has resigned his church employment, upon a pretty broad hint (which in tenderness was delayed rather long) that his doctrines as the disciple of Irving not being those of the Church, he had better look out for a more congenial atmosphere in which to indulge his vagaries. Mr. B. is said to be appointed one of the *Angels* of the Western Church, with an income nearly equal to what he has left. His angelic appointment is derived from a brother "angel" sent out from England by Mr. Drummond the banker and other Irvingites there, in the capacity of "*Apostle* of the Western Inspired Church." What a commentary on the "march of intellect," is the profound absurdity of these raving enthusiasts, which yet finds encouragement among those calling themselves *reasonable* men.—*Colonial Churchman.*

CALENDAR.

MAY.

28. First Sunday after Trinity.

JUNE.

4. Second Sunday after Trinity.
11. Third Sunday after Trinity, St. Barnabas.
18. Fourth Sunday after Trinity.
24. St. John the Baptist.
25. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

NOTICES.

FREE CHURCH.

The Episcopal Mission Church of the Holy Evangelists, in Vandewater street, is open three times on Sunday, at the usual hours, for the accommodation of all who are disposed to attend. This church is now under the pastoral charge of the Rev. E. B. Kellogg, late missionary of the third station. Thursday evening service at half past 7, in the lecture-room of the church.

CITY MISSION SOCIETY.

A collection will be made in St. Mark's church on Sunday morning, the 28th instant, for the benefit of the above charity.

☞ The Eighth Avenue Sunday school (corner of Eighth Avenue and Thirty-fifth street) is at the present time very much in want of funds to defray its necessary expenses. For the better accommodation of the scholars, and to induce their parents to attend, the whole of the first floor has been hired; and in consequence of its favorable situation, the school has agreed to give $125 per annum. The school is in other respects in a flourishing condition. Its numbers are increasing every Sunday, and for the last three or four Sundays there have been from forty to fifty in attendance. It rests with Episcopalians to decide whether this school, which has already been the means of doing much good in this destitute neighborhood, shall continue its usefulness, or leave hundreds of children to run the streets on Sunday, and grow up in ignorance of their highest interests. The school is also in want of sufficient number of benches, chairs, etc. to accommodate the scholars. All donations will be thankfully received at the residence of the Superintendent, No. 100 Twentieth street, or by the Treasurer, Alonzo R. Cushman, No. 188 Pearl street, or Ninth Avenue, between Twentieth and Twenty-first streets.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—

By the hands of the Secretary and General Agent, from Rev. C. C. Pinkney, Rector, church offerings of Christ church, Granville, S. C., for the summer of 1836, $55 38; offerings of St. James' church, Santee, S. C., 37 25; offerings of North Santee, S. C., 32 37—125: of which one half for Foreign Missions, 62 50. From Rev. Mr. Dupont, church of the Holy Trinity, Grahamville, S. C., three months' collections, of which for Foreign Missions, 13 75. From Rev. Stephen Elliot, jun., church offerings at Sheldon church, Prince William parish, S. C., since 1st January, 77 50; Sunday practice of a physician, for China, 7 50—85. From Rev. James H. Fowler, Rector, four months' offerings of Christ church, Wilton, one half for Foreign Missions, 30; from ten members of the congregation of ditto, towards outfit of Rev. W. J. Boone, 100; from an individual, for the China Mission, 7—137. From Rev. W. T. Potter, Rector, St. Paul's church, Pendleton, S. C., amount collected to the end of the year 1836, one half for Foreign Missions, 33. From Rev. A. W. Marshall, Rector, church offerings of St. David's church, Cheraw, S. C., one half for Foreign Missions, 8. From Rev. Thomas John Young, Rector, weekly offerings for three months of the children attached to the Sunday school of St. John's church, Colleton, S. C., for sending the Gospel to the heathen, 12 62; one third of the church offerings for three months, 7 83; offerings of a few slaves attached to the same church, for Africa, 75 cents—21 20. From Rev. E. Neufville, Rector, Female Missionary Society of Christ church, Savannah, Ga., for Foreign Missions, 38; donation from an individual of same, for Foreign Missions, 5; collected April 23 in same church, for Foreign Missions, 61 78; for China, 97 cents; for Africa, 7 25; added by G. Jones, Esq., 10—123. From Rev. L. B. Minor, Miss Mary Keith, Virginia, for Africa, 2; Misses C. and E. Thompson, Virginia, for Africa, 6—8. From the Rev. John Payne, Mr. Richard Wilmer, being part of subscription obtained in Port Tobacco parish, Md., in December, 1836, 20. By the hands of Dr. Milnor, from Augustus Averill, Esq, the dying bequest of his wife, Mrs. Caroline Averill, 50. Received from Mrs. Henrietta Clark, Treasurer of the Richmond Circle, Newburyport, annual contribution for the support of the Newburyport school, under the charge of Mrs. Hill, Athens, 84. Received, by the hands of Miss Smith, Treasurer, from the Missionary Society of Christ church, New Brunswick, N. J., 31 75. Received, by the hands of James Swords, Esq., Treasurer, from W. H. Murray, Esq., Receiving Agent at Baltimore, collection at St. Peter's church, Baltimore, after a sermon by the Rev. Mr. Dorr, of which one half for African Mission, 13 50; from Juvenile Missionary Association, Female Sunday school, for Africa, 32 25; for Syra, 16 31; for China, 5; for Athens, 5; from the young ladies of Rev. Mr. Keech's school, for Africa, 22—94 06.—Total amount of receipts, $771 26.

CHARLES J. ALDIS, Acting Treasurer,
Bank of America.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following contributions since his report of the 17th instant:

From the Ladies' Association of St. John's church, Canandaigua, New York, for Domestic Missions, per O. E. Sibley, Esq., $30; from the Sunday school children of Trinity church, New York, for the Green Bay Mission, per their Superintendent, 5; from the offerings of St. Mark's church, Orange, N. J., by the hands of the Rev. James Williams, for Domestic Missions, 5 50; from the Missionary Society of Christ church, New Brunswick, N. J., for missions in the west, by the hands of the Treasurer, Miss Smith, 31 75; by the hands of the Rev. John A. Vaughan, Secretary and General Agent of the Foreign Committee, viz. from the Rev. W. L. Potter, Rector, one half of the sum collected at St. Paul's church, Pendleton, S. C., up to the end of 1836, 33; from the Rev. A. W. Marshall, Rector, one half of church offerings of St. David's church, Cheraw, S. C., 8; from the Rev. James H. Fowler, one half of four months' offerings from Christ church, Wilton, S. C., 30; from the Rev. C. C. Pinkney Rector, church offerings for summer, 1836, viz. Christ church, Greenville, S. C., 55 37½; St. James', Santee, 37 25; North Santee, 32 37½—in all, 125, divided equally, 62 50. From the Rev. Mr. Dupont, — of three months' collections in the church of the Holy Trinity, Grahamville, S. C.—amount for Domestic Missions, 7 81; from the Rev. T. J. Young, Rector, one third of church offerings for three months, from St. John's, Colleton, 7 83; from the Rev. E. Neufville, Rector, from the Female Missionary Society of Christ church, Savannah, Ga., 38.—Total for the week, $259 39.

May 24, 1837. JAMES SWORDS, Treasurer.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the above institution, acknowledges the receipt of twenty dollars from Major Cochran, of Oswego, in part redemption of his pledge given at a collection made by Rev. F. H. Cuming, in July, 1836. Also, of seventy-five cents from Hon. Judge Stryker, through the hands of Bishop Onderdonk.

JOHN W. MITCHELL, Treasurer,
May 23, 1837. 28 Ann street.

BISHOP KEMPER.

The subscriber thankfully acknowledges the following donations to assist in procuring *fifty* dollars' worth of books for Missouri:

From an unknown friend, $10; from the Sunday scholars of Emanuel chapel, Holmesburgh, 12 73; the infant class of do., to purchase books for the infant schools, 1 27; from Miss Maria Cox, Philadelphia, 1; from Elizabeth Kemper, Philadelphia, 1; Helen Cox Bustleton, Philadelphia city, 1 50.—Total, $27 50.

LOUIS SHERMAN, General Agent,
28 Ann street.

Further donations will be thankfully received at 28 Ann street. L. S.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber, as Missionary, thankfully acknowledges the munificent donation of fifty dollars from "An Episcopalian." E. B. KELLOGG, 401 Hudson st.
May 23, 1837.

The Treasurer of the Free Church of the Redemption acknowledges the receipt of five dollars, placed in the collection plate last Sunday, enclosed in an envelope, directing $3 to be paid for the disposable fund of the Domestic Missionary Society of this state, and $2 for the Free Church of the Redemption, from a member of the church. WM. HINTON, Treasurer.
May 24, 1837.

The subscriber gratefully acknowledges the receipt of $2 50 for the poor, from "a friend of the City Mission."

This unexpected offering, at a time of general depression, and when the calls for charity are so numerous, was peculiarly welcome. Other offerings for a similar object will be thankfully received.

LOT JONES, 192 Allen street.

CITY MISSION.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since the 1st instant:

From G. C. Verplanck, $30; N——, by S. Ward, 3; Rev. T. H. Taylor, D.D., the collection in Grace church on the 21st instant, 339 49.—Total, $362 49.

LEWIS PHILLIPS, Treasurer,
No. 54 Wall street.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending May 25, from the following persons, viz:

Edward Fogg—Rev. C. A. Foster—Ora Haskell, with remittance—Rev. Joseph Phillips, with remittance—Jos. Peck—John E. Brown—J. Huntington—J. G. Caldwell—Rev. H. Tullidge—Rev. Cicero S. Hawks—Rt. Rev. Bishop H. U. Onderdonk.

Received by the Gen. Prot. Episc. S. S. Union.

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April 22, 1837. 3t.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

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} *Committee of Publications and Sales.*

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March 25, 1837.—tf

ORIGINAL POETRY.

For the Churchman.

TO A DYING INFANT.

Thy Saviour calls thee, gentle one,
Thou shalt unstained depart,
Before earth's tendrils have begun
To wind about thy heart.

I gaze upon thee! O can death
Such loveliness lay low?
But from thy cherub lip the breath
Doth toiling come, and slow.

Thine eye, from 'neath the waxen lid
Which its soft orb enshrouds,
Gleams like languid moon when hid
By misty evening clouds.

There sits such beauty on thy brow,
Pure and serenely bright,
I wonder not death claims thee now,
As trophy of his might.

But oh, the tyrant hath no power
To touch the gem within;
And what he deems his triumph hour
Shall but thy life begin.

Thou camest to earth; and just was given
To God in holy rite;
Then from its clasping arms wast riven,
To have thy robe of white.

For thee, for thee, we may not grieve,
For thou to God shalt rise;
But then, for those whom thou shalt leave
Must tears bedim our eyes.

For with such ties thou still art here,
In love so closely twined,
That there must be sad rendings ere
Their wreathed bands unwind.

Far, far removed from human view
He'll pour a heavenly strain,
And thence he cannot come to you
In light and love again.

But ye to him shall deathless go,
And oh, that blessed hope
Doth teach the heart to bear its wo,
And e'en with parting cope.
C. C. L.

April, 1837.

MISCELLANEOUS.

KING EDWARD THE SIXTH'S CATECHISM.

(*Concluded.*)

Master. Tell me what thou callest sacraments?

Scholar. They are certain customary reverent doings and ceremonies ordained by CHRIST, that by them he might put us in remembrance of his benefits, and we might declare our profession that we be of the number of them which are partakers of the same benefits, and which fasten all their affiance in him; that we are not ashamed of the name of CHRIST, or to be termed CHRIST's scholars.

Master. Tell me, my son, how these two sacraments be ministered, baptism and that which Paul calleth the supper of the LORD?

Scholar. Him that believeth in CHRIST professeth the articles of the Christian religion, and mindeth to be baptized, (I speak now of them that be grown to ripe years of discretion, since for the young babes their parents' or the Church's profession sufficeth,) the minister dippeth in, or washeth with pure and clean water only, in the name of the FATHER, and of the SON, and of the HOLY GHOST; and then commendeth him by prayer to GOD, into whose Church he is now openly, as it were, enrolled, that it may please GOD to grant him his grace, whereby he may answer in belief and life agreeably to his profession.

Master. What is the use of the Lord's supper?

Scholar. Even the very same that was ordained by the LORD himself, JESUS CHRIST. "Which (as St. Paul saith) the same night that he was betrayed took bread, and when he had given thanks, brake it, and said, This is my body, which is broken for you; do this in remembrance of me. In like manner, when supper was ended, he gave them the cup, saying, This cup is the New Testament in my blood. Do this, as oft as ye shall drink thereof, in the remembrance of me." This was the manner and order of the Lord's supper, which we ought to hold and keep, that the remembrance of so great a benefit, the passion and death of CHRIST, be always kept in mind: that after that the world is ended he may come and make us to sit with him at his own board.

Master. What doth baptism represent and set before our eyes?

Scholar. That we are by the Spirit of CHRIST new born, and cleansed from sin, that we be members and parts of his Church, received into the communion of saints. For water signifieth the spirit. Baptism is also a figure of our burial in CHRIST, and that we shall be raised up again with him in a new life, as I have before declared, in CHRIST's resurrection.

Master. What declareth and betokeneth the supper unto us, which we solemnly use in the remembrance of the LORD?

Scholar. The supper, as I have showed a little before, is a certain thankful remembrance of the death of CHRIST, forasmuch as the bread representeth his body betrayed to be crucified for us, the wine standeth in stead and place of his blood, plenteously shed for us. And even, as by bread and wine our natural bodies are sustained and nourished, so by the body, that is, the flesh and blood of CHRIST, the soul is fed through faith, and quickened to the heavenly and godly life.

Master. How come these things to pass?

Scholar. These things come to pass by a certain secret mean and lively working of the Spirit, when we believe that CHRIST hath, once for all, given up his body and blood for us, to make a sacrifice and most pleasant offering to his heavenly Father: and also when we confess and acknowledge him our only Saviour, high Bishop, Mediator, and Redeemer, to whom is due all honor and glory.

Master. All this thou dost well understand. For methinketh thy meaning is, that faith is the mouth of the soul; whereby we receive this heavenly meat, full both of salvation and immortality, dealt among us, by the means of the HOLY GHOST. Now, since we have entreated of the sacraments, pass forward to the other parts of GOD's service.

Scholar. I will do your commandment. There remain two things belonging to the perfection of GOD's service. First, our LORD JESUS CHRIST's will was, that there should be teachers and evangelists; that is to say, preachers of the Gospel, to this intent, that his voice might continually be heard to sound in his Church. He that coveteth (as all ought to covet) to bear the name of a Christian, may have no doubt that he ought with most earnest affection and fervent desire endeavor himself to hear and soak into his mind, the word of the LORD: not like the words of any man, but like (as it is indeed) the word of ALMIGHTY GOD.

Secondarily, because all that is good, and that ought of a Christian to be desired, cometh unto us from GOD, and is by him granted; therefore of him we ought to require all things: and by thanksgiving acknowledge them all received of him. Which thing he so well liketh, that he esteemeth it instead of a passing pleasant sacrifice: as it is most evident by the witness of the prophets and apostles.

Master. Hast thou any certain and appointed manner of praying?

Scholar. Yea, forsooth: even the very same that our LORD taught his disciples, and in them all other Christians. Who being on a time required to teach them some sort of prayer, taught them this. "When ye pray," quoth he, "say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil: for thine is the kingdom, power, and glory, for ever. Amen."

Master. How thinkest thou, is it lawful for us to use any other words of prayer?

Scholar. Although in this short abridgment are sufficiently contained all things that every Christian ought to pray for, yet hath not CHRIST in this prayer tied us up so short, as that it were not lawful for us to use other words and manner of prayer. But he hath set out in this prayer certain principal points, whereunto all our prayers should be referred. But let each man ask of GOD as his present need requireth. "Whatsoever ye ask the Father in my name (saith CHRIST,) he shall give it you."

Master. Forasmuch as there is in all this prayer nothing doubtful, or beside the purpose, I would hear thy mind of it.

Scholar. I do well perceive what the words do signify.

Master. Thinkest thou then, that there is in it nothing dark, nothing hid, nothing hard to understand?

Scholar. Nothing at all. For neither was it CHRIST's pleasure that there should be any thing in it dark, or far from our capacity, especially since it belongeth equally to all, and as it is necessary for the simple, as the learned.

Master. Therefore declare unto me in few words each part by itself?

Scholar. When I say, "Our Father which art in heaven:" this do I think with myself, that it cannot be, but that he must hear me, and be pleased with my prayers. For I am his son, (although unprofitable and disobedient,) and he on the other side is my most bountiful Father, most ready to take pity and pardon me.

Master. Why dost thou say, he is in heaven? Is he in some one certain and limited place in heaven? What meaneth that, which he saith of himself: "I fill both heaven and earth? again, "The heaven is my seat and the earth my footstool?"

Scholar. Hereof have I spoken somewhat before, whereunto I will join this that followeth. First of all, as oft as we do say, "which art in heaven," it is as much as to say, as heavenly and divine; for we ought to think much higher of our heavenly Father than of our earthly.

He is also said to be in heaven for this cause, that in that high and heavenly place the notable and wonderful works of GOD do the more clearly and gloriously show themselves: and he is now declared to be in everlasting and full felicity: whereas we abide, yet banished in earth full wretchedly. Moreover, as the heaven, by unmeasurable wideness of compass, containeth all places, the earth, and the sea: and no place is there that may be hid from the large reach of heaven, since it is at every instant of time to every thing present: so, hereby may we understand, that GOD is likewise present to each thing and in each place. He seeth, heareth, and governeth all things, he being himself a spirit and most far from all earthly and mortal state. Witness whereof Jeremiah the prophet. "Am not I (saith the LORD) a GOD near unto you? And am not I a GOD far off? Shall any man be able to shroud himself in such a corner, that I cannot espy him?"

This is a pithy sentence to drive fear into us, that we offend not that LORD of so large a dominion; whereby also we are persuaded assuredly to believe that GOD will hear whensoever we shall stand in need. For he is at all times and in all places present. This foundation then laid, and so sweet and pleasant entrance prepared, there followeth the first part of the Lord's Prayer: wherein we require that not only we, but also all others whosoever, may in holiness honor, reverence, and worship his name.

Master. How is that to be done?

Scholar. I shall show you. Then we do that, when leaving all those that have the name of gods, be they in heaven or in earth, or worshipped in temples, divers shapes and images; we acknowledge him alone, our Father; pray to the true GOD, and JESUS CHRIST, his only Son, whom he hath sent; and by pure unfeigned prayer call upon him alone with uprightness of life and innocency.

Master. Thou hast said very well. Proceed.

Scholar. In the second part we require that his "kingdom come." For we see not yet all things in subjection to CHRIST. We see not the stone hewn off from the mountain without work of man, which altogether bruised and brought to nought the image which Daniel describeth: that the only rock CHRIST, may obtain and possess the dominion of the whole world, granted him of his Father.

Antichrist is not yet slain. For this cause do we long for and pray that it may at length come to pass and be fulfilled, that CHRIST may reign with his saints, according to GOD's promises: that he may live and be LORD in the world, according to the decrees of the holy Gospel: not after the traditions and laws of men, nor pleasure of worldly tyrants.

Master. GOD grant, his kingdom may come, and that speedily.

Scholar. Moreover, since it is the children's duty to frame their life to their father's will, and not the father's to bow to the children's pleasure: forasmuch as our will is commonly by exciting of affections and stirring of lusts, drawn to do those things that GOD is displeased with: it is reason, that we hang wholly upon the beck of our heavenly Father, and wholly submit ourselves to his heavenly government. Wherefore, for this cause, we mortal men do pray that we may in like case be obedient to his commandment, as are the sun and moon, and other stars in heaven, which by ordinary courses, and by enlightening the earth with incessant beams, execute the LORD's will continually. Or that we, as the angels and other spirits divine, in all points obey him: which bestow all their travail diligently to accomplish his godly commandments.

Next after that, he teacheth us to ask of our heavenly Father our bread: whereby he meaneth not meat only, but also all things else needful for maintenance, and preserving of life: that we may learn that GOD alone is author of all things: which maketh the fruits of the earth both to grow and increase to plenty. Wherefore, it is meet that we call upon him alone in prayer: which (as David saith) alone feedeth and maintaineth all things.

Master. Some suppose this place to mean that bread that CHRIST maketh mention of in the sixth of John. That is, of the true knowledge and taste of CHRIST that was born and died for us: wherewith the faithful soul is fed. The reason whereupon they gather this, is the Greek word, whereby they understand, *supernatural, ghostly, heavenly, and divine.* This meaning I refuse not, for both these expositions may fitly agree with this place; but why calleth he it *daily*, which is also signified by this word?

Scholar. We ask daily bread, that might be always present and accompany us continually: to slake and satisfy our thirsty desire and unsatiate stomach, lest otherwise we should be (as CHRIST sayeth) careful for to-morrow: because "the morrow shall care for itself." For it shall come not without his own discommodity and care; wherefore, it is not reason, that one day should increase the evil of another. It shall be sufficient for us daily to ask that our most bountiful Father is ready daily to give.

Now, followeth the fifth request, wherein we beseech the Father to forgive us our trespasses and faults that we have committed. This request, doubtless, is very necessary, since there is no man living free from sin. Here, therefore, must we cast away all trust of ourselves. Here must we pluck down our courage. Here must we pray our most merciful Father, for the love of JESUS CHRIST, his most dear and obedient Son, to pardon, forgive, and utterly blot out of his book our innumerable offences.

Here ought we, in the mean season, to be mindful of the covenant we make with GOD. That it may please GOD so to forgive us our trespasses, as we ourselves forgive them that trespass against us. Therefore it is necessary that we forgive and pardon all men all their offences, of what sort or condition soever they be. If we forgive men their faults, our heavenly Father shall forgive us ours.

Master. Were these things, my son, thus used, there should not at this day thus violently reign so many brawls, so many contentions, so many and so heinous disagreements, enmities, and hatreds of one man to another. But now whereas each man so standeth in his own conceit, that he will not lose an inch of his right, neither in honor or wealth: it chanceth oft, that they lose both their wealth, their honor, and their life itself withal. Yea, they put from themselves, and turn away the favor of GOD and everlasting glory.

But thou, my son, must not be ignorant of CHRIST's commandment, nor of that which Paul teacheth, that thou suffer not thyself to be overcome of evil, that is, suffer not thyself so to be seduced by any other man's offence, as to repay evil for evil, but rather overcome evil with good. I mean by doing him good that hath done thee evil: by using him friendly that hath showed himself thy most cruel foe. Now, go forward to the sixth request.

Scholar. I will with a good will, as you command me. Forasmuch as we be feeble, weak, subject to a thousand perils, a thousand temptations, easy to be overcome, ready to yield to every light occasion, either to men fraught with malice, or to our own lust and appetite, or finally, to the crafty malicious serpent, the devil: therefore, we beseech our Father, that he bring us into no temptation, no such hard escape and peril: nor leave us in the very plunge of danger, but, if it come to that point, that he rather take us away from the present mischief and engines of the devil, the author and principal cause of all evil, than suffer us to run headlong into destruction. Now, have you, good master, in few words all that you have taught me, unless peradventure, somewhat be overslipped in the rehearsal.

Master. "Because thine is the kingdom, power, and glory, for ever. Amen." Why was it CHRIST's pleasure to knit up our prayer with this clause in the end?

Scholar. Partly, that we should declare our assured trust to obtain all things that we have before required. For there is nothing which, if it be asked with faith, he is not able, or not willing to give, who ruleth and governeth all things, who is able to do all things, who is garnished with endless glory.

These things, when we rehearse of GOD, our Father, there remaineth no cause to doubt or suspect that we shall receive denial. Partly, by so saying, we teach ourselves how meet it is to make our suit to GOD, since beside him none glisteneth with so shining glory, none hath dominion so large, or force so great, to be able to stay him from giving that he hath appointed, according to his pleasure, or to take away that he hath already given us. And there is no evil of ours so great that may not be put away by his exceeding great power, glory, and wisdom.

Master. I like well, my son, this thy short declaration, and I see nothing left out that ought to have been spoken.

Scholar. But yet this one thing will I add thereto. The chief and principal thing required in prayer is, that without all doubting we steadfastly believe that GOD our Father will grant what we do ask: so that it be neither unprofitable for us to receive, nor unfit for him to give. For "he that is not assured, but doubtful, let him not think (as James saith) to get any thing at the hands of GOD."

Master. I see now, my dear son, how diligently and heedfully thou hast applied thy mind to those things that I have taught thee; how godly and upright a judgment thou hast of GOD's true service, and of the duties of neighbors one to another. This remaineth, that from henceforth thou so frame thy life, that this heavenly and godly knowledge decay not in thee, nor lie soulless and dead, as it were, in a tomb of flesh. But rather see that thou wholly give thyself continually and earnestly to these godly studies. So shalt thou live, not only in this present life but also in the life to come, which is much better and more blessed than this life present. For godliness, as Paul saith, hath a promise, not in this life only, but in the other. It is convenient, therefore, that we earnestly follow godliness, which plainly openeth the way to heaven, if we will seek to attain thereto.

And the principal point of godliness is (as thou hast declared, even now, very well) to know GOD only; to covet him only, as the chief felicity; to fear him as our LORD; to love and reverence him as our Father, with his Son, our Saviour JESUS CHRIST. This is he that hath begotten and regenerated us. This is he which at the beginning gave us life and soul: which maintaineth, which blesseth us with life of everlasting continuance. To this godliness is directly contrary godlessness. As for superstition and hypocrisy, they counterfeit in deed, and resemble it: whereas, nevertheless, they are most far different from all true godliness: and therefore we ought to avoid them, as a pestilence, as the venom and most contagious enemies of our soul and salvation.

The next point of godliness is to love each man as our brother. For if GOD did at the beginning create us all: if he doth feed and govern us: finally, if he be the cause and author of our dwelling in this wide frame of the world: the name of brother must needs most fitly agree with us: and with so much straiter bond shall we be bound together, as we approach nearer to CHRIST, which is our brother, the first begotten and eldest: whom he that knoweth not, he that hath no hold of, is unrighteous indeed, and hath no place among the people of GOD. For CHRIST is the root and foundation of all right and justice, and he hath poured into our hearts certain natural lessons, as, "Do that, saith he, to another that thou wouldst have done unto thyself."

Beware, therefore, thou do nothing to any man that thou thyself wouldst not willingly suffer. Measure always another by thine own mind, and as thou feelest in thyself. If it grieve thee to suffer injury, if thou think it wrong that another man doth to thee, judge likewise the same in the person of thy neighbor, that thou feelest in thyself: and thou shalt perceive that thou dost no less wrongfully in hurting another than others do in hurting thee.

Here if we would steadfastly fasten our feet, hereunto if we would earnestly travail, we should attain to the very highest top of innocency. For the first degree thereof is to offend no man. The next, to help, as much as in us lieth, all men; at least to will and wish well to all. The third, which is accounted the chief and perfectest, is to do good even to our enemies that wrong us.

Let us, therefore, know ourselves, pluck out the faults that are in us, and in their place plant virtues; like unto the husbandmen, that first use to stub and root out the thorns, brambles, and weeds, out of their lay-land and unlooked to: and then each where therein scatter and throw in to the womb of the earth good and fruitful seeds, to bring forth good fruit in their due season. Likewise let us do. For first, let us labor to root out froward and corrupt lusts; and afterward, plant holy and fit conditions for Christian hearts. Which, if they be watered, and fattened with the dew of GOD's word, and nourished with warmth of the HOLY GHOST, they shall bring forth, doubtless, the most plentiful fruit of immortality and blessed life; which GOD hath by CHRIST prepared for his chosen, before the foundations of the world were laid. To whom be all honor and glory. Amen.

From the Church.

THE COMPLAINT OF SUNDAY.

Sir—Were I to detail to you the honors which my Father has bestowed upon me, and that in the most public manner, you would wonder that I could meet with contempt from any one; but though it is true that for eighteen hundred years I have by many persons been held in the highest esteem, yet there are others who entirely disregard me, and even ridicule and scoff at me; while by many who profess to honor me I am considered as a stupid good sort of person, whose company is very dull, and to whom they are very glad to say "Good by."

Now, Sir, I rather think that the worst part of my enemies are not very likely to listen to my complaint, at least in your publication, and therefore it will be of no use to enter into the grievances I meet with from such persons; but it is possible that some of my more sober enemies, if I may so use the term, may chance to take up my letter; and it is the hope of prevailing on these to attend to my claims which encourages me to proceed.

Before I begin my narration I must state, that into whatever company I enter I expect certain kinds of discourse and occupation to be laid aside. I am, however, no friend to idleness, though a great lover of rest and composure, and am always ready to introduce my friends to employments of the most noble and interesting kind; but many who will oblige me so far as to lay aside what very grossly offends me, yet do not choose to listen to what I have to suggest, and will not accept of any enjoyments I would offer them in place of those of which I deprive them.

But to enter now into detail. These enemies of mine are very ready to admit my other six brothers as soon as they knock at their doors, yet I am generally obliged to wait for several hours before I can gain admittance, and then I am often doomed to remain in the hall or passage till ten or eleven o'clock, about which time I must in justice allow that I am admitted into a neat sitting room, and find the greater part of the family well dressed to receive me. So far I certainly am *respected*, but I cannot say I am *welcomed*. Some of the family, nay perhaps all, will accompany me to one or other of my favorite resorts; but a slight cold or a shower of rain will often prevent their obliging me in this way. In many families, however, I am treated with this compliance twice in the day, besides receiving from them other outward tokens of respect. And perhaps with all these marks of civility you will say that I have no cause to be dissatisfied. But if you were to witness the extreme weariness, and almost disgust, which these very persons who have gone so far to oblige me will manifest during the remainder of the day, you would not wonder that my feelings should be wounded.

I have seen far more yawning and expressions of weariness on account of my presence than is ever produced by all the hurry and bustle of which my youngest brother complains.—Sometimes also I am affronted with the introduction of newspapers, and with discussions about people's bonnets and cloaks, new hats and coats—with private scandal and politics. Indeed I cannot enumerate half of the disagreeable subjects of discourse with which I am haunted. Then there are some who expect me to attend them on parade, at pump rooms, and in favorite drives—in musical parties, and large dinner, or *quiet* tea parties, as they are called. Some unceremoniously neglect me for half of the day together, while they are looking out of the window—and all this for the sake of seeing and being seen. Others of a different description require me to write letters, or even to settle accounts, and inquire the character of servants, and make private bargains; and as I am known to be fond of walking in gardens and pleasant solitudes, in order to meditate on the works and word of GOD, my enemies take advantage of this my taste by obliging me to accompany them on errands and journeys of business or pleasure. And yet in spite of these affronts which I have named, if only their work-bags, and novels, and cards, and a few other things of that sort, are laid aside, and if their counting-houses and shops are shut when I appear, then they think they have conferred on me a great favor, and when they part with me at night, which they are very glad to do, they feel perfectly satisfied with their conduct towards me.

And now, Sir, you will perhaps be ready to inquire of me what kind of treatment it is that I would wish to receive. And as I have already trespassed so much upon your time, I will endeavor as briefly as possible to state it.

Those who love me, Sir, and know my value, esteem me a very holy and lovely personage. They long for my presence before they see me, and admit me early into their houses. I am not made to wait in their vestibules, but am invited to their secret chambers, yea even to their bosoms. They meet me not merely with the ringing of bells and the outward demonstrations of joy, but they welcome me with the feeling of one who receiveth a very dear friend. They likewise go in company with me to honor me with public honors; and having tasted how sweet my society is, they delight to welcome me still further at their homes.

Whether they read in private, whether they partake of a cheerful meal, or converse with a friend—whether they go abroad in sunny fields or shady gardens—whether they assemble their servants or little ones around their firesides; in short, whatever may be their employments or arrangements, my wishes and tastes are cheerfully consulted in every thing. In return for this heartfelt but respectful reception, my delight is to converse with them of such things as from the privileges of my high birth I am enabled to do; and such are my gifts and attainments that I can abundantly recompense them for the honors which they give me. Had I, indeed, the pen of a ready writer, I could not describe to you the hundredth part of the great and surprising things which I have to communicate to them. How often, while conversing with me, do the hearts of my friends burn within them! They part with me unwillingly, and frequently when I bid them farewell I leave behind me a sweet remembrance, which passeth not quietly away.

Many, even among the young, regardless of the ridicule of my enemies, have formed a friendship with me; and when they have filled up the measure of their days, and have lain on their bed of death, they have declared that their intercourse with me was the choicest blessing of their lives, the sweetener of their trouble, and the spring of all their joys; and that to the knowledge which I gave them they owed their overflowing hopes in futurity.

And now, Sir, can I be blamed for thus wishing to call your attention to the wrongs which I so frequently receive—wrongs which will return with a hundredfold increase upon those who inflict them. O that they would but look upon me, and see if there were no beauty in me that they should desire me!

I now court their attention and offer them my choicest gifts. But if they persevere in slighting me, the day will eventually come when they will vainly long for one of those golden hours which I would now willingly spend in their company, and when they will call to mind with unavailing anguish their present unhallowed and inexcusable neglect of SUNDAY.

From the Barbadian.

TEMPER.

It is of the first importance in the discipline of temper to trace its faults to their source.—This must be the primary step, and it is one which requires accurate and tender care. We observe in a family of children that all are in a greater or less degree liable to irritation: all display under their little trials impatience or anger; and therefore all demand reproof and correction. But these should be variously administered.

A greater error, indeed, cannot be committed than to subject different dispositions to identically the same treatment, especially if the system be one of coercion. Sensitiveness, it has been remarked, may be the cause of irritability.—This, though it ought not to excuse the fault, points out the sort of discipline it demands.

In such a case a harsh, unsympathizing correction may be productive even of greater mischief than over indulgence. The suspicion of unkindness is the exciting cause of the irritability we lament; and this may be so aggravated by a stern method of administering punishment, that the disposition may become soured, and the individual acutely fearful of being the subject of general disesteem. Nothing is more fatal to temper than its being pronounced a *bad temper*. The imputation wounds the spirit, and renders the disposition really deserving of the character ascribed to it.

Yet this injury is sometimes inflicted in early life, and a store of future unhappiness is thus laid up for the child of feeling. The cloud gathers on the brow; the murmur of discontent escapes the lips; and the impatient and angry reproof which these elicit, whilst they curb the more violent expression of feeling, increase the smouldering emotion within. There is no brightening up of the countenance, no melting of the heart: the young delinquent nurses the internal resentment, even though it may be outwardly repressed, and contracts a jealous irritability which is ever on the look-out for occasions of offence.

Good temper is like a sunny day: it sheds a brightness over every thing. It is the sweetener of toil, and the soother of disquietude. Much, indeed, of pain and anxiety must we all suffer in our passage through this world. Every day brings its burden. The husband goes forth in the morning to his professional duties; he cannot foresee what trial he may encounter, what failure of hopes, of friendships, or of prospects, may meet him, before he returns to his home; but, if he can anticipate *there* the beaming and hopeful smile, and the soothing attention, he feels that his cross, whatever it may be, will be lightened, and that his domestic happiness is still secure.

It is the interest, therefore, as well as the duty of a woman to cultivate good temper, and to have ever ready some word or look of cheerfulness, of encouragement, or at least of sympathy. A really feeling heart will dictate the conduct which will be most acceptable, will teach the delicacy which *times* a kindness as well as renders it, and forbears officious attentions, whilst it ever evinces a readiness to oblige.

It need scarcely be said that this temper is of more value than many more brilliant endowments; that it is amongst the first recommendations to a woman in every domestic relation; and that, especially in that tie which, though the nearest on earth, is not out of kindred, it is assuredly the most effectual cement of affection. It is not, indeed, so much a means of attracting or exciting love as it is of securing it. In fact, it is scarcely known until familiarity draws aside the veil of social restraint, and the character with its real faults and virtues is unfolded in the privacy of home. But it may be said, and without unfairness, that subsequent attachment, and consequently subsequent conjugal happiness, are, but with few exceptions, in proportion to the good, and amiable, and Christian temper of the wife.—*Mrs. John Sandford.*

From the Boston Commercial Gazette.

THE TIMES.

For upwards of ten years, certain phrases have carried a great influence, and borne down many a good argument—the spirit of the age, march of intellect, modern improvements, grand discoveries, the enterprise of the times, noble achievements, and such like. A most afflicting commentary is now seen and felt both in Europe and America. Six months ago, Chancellor Kent, in an admirable address to the Law Association in the city of New York, with that remarkable accuracy of thought and language which distinguishes all his writings, thus described the passing age:

"We live in a period of uncommon excitement. The spirit of the age is *restless, presumptuous, and revolutionary.* The rapidly increasing appetite for wealth—the inordinate taste for luxury which it engenders—*the vehement spirit of speculation,* and *the selfish emulation which it creates—the growing contempt for slow and moderate gains*—the ardent thirst for pleasure and amusement—*the diminishing reverence for the wisdom of the past—the disregard of the lessons of experience, the authority of the magistracy, and the venerable institutions of ancestral policy*—are so many *bad symptoms* of a *diseased* state of the public mind."

Such being a delineation of the truth, and more especially in those features which we have caused to be described above in *italics*, can any one be astonished at the present state of affairs? Is not the reflux of the tide to be proportionate to its extraordinary flood? If the causes of the disease be thus manifestly shown, can any one doubt what the crisis demands?

A young clergyman who found it impossible to provide for his family with his very slender income, wrote to his friend, "Dear Frank, I must part with my living to save my life."

TASTE.

Vulgarity involves what is intrinsically low and mean. If we bear this in mind, we may find reason to correct some preconceived prejudices. We may determine *that* to be vulgar which may not ordinarily be deemed so; and on the contrary we may exculpate from the censure which we may have thought deserved it. Homeliness by no means implies vulgarity; we are accustomed to see vulgarity in connexion with it, and may therefore confound the one with the other; but where homeliness is suitable, it is in the best state, because in the best keeping. On the contrary, pretension is and must be vulgar; it is the sign of a low mind. Therefore a pretence at *gentility* (as it is called) *is* vulgar in circumstances where homeliness is quite the reverse.

This is true with regard to general appointments, and to every thing in which taste is concerned. We enter a house of humble station; we find the mistress of the family engaged in domestic arrangements—or, what is more trying, we disturb a family meal: there is no discomposure—no running away to change dress—no apology for the frugal board. Every thing may be homely—perhaps poor; but every thing is consistent; and we take leave, admiring good taste and good feeling that do not shrink from a discovery of that for which there is no real cause to blush—but of which inferior minds would be ashamed. In the same way manner may be unpolished, nay even awkward; yet it is not necessarily vulgar, because it may be natural. But to attempt to rise above our level—to affect a style which we cannot compass—to deal in flourish, where simplicity would be far more appropriate, *is* vulgar because it shows an impatience of our station, and a desire to appear above it. The *gaucherie*—the unintentional blunder—nay, even the provincialism of the uneducated, is *not* vulgar in comparison with the affectation which is always making an effort to seem fine.

Example and association are the most ordinary and the most effectual means by which taste is determined. Taste is imitative; it follows the lead of others. It has indeed so much to do with the opinions of others that it cannot but be guided by them. There is but little original taste. *I like* cannot stand out against the world. The taste of very young people is, therefore, chiefly dependent upon what they see at home. Give the tone, and they adopt it. In manner, style, dress, all external matters will probably take their *first* model from their *mother.*

Mrs. John Sanford.

From the Richmond Enquirer.

THE EMPEROR OF MOROCCO.

The following letter was addressed by the present Sultan of Morocco to a late French consul near his court. It is curious as a specimen of the official style of the Moorish chancery. The consul had been insulted by a Moor, and had demanded of the Sultan the punishment of the individual. His reply admits the propriety of the demand, and referring to the high obligation of hospitality, that distinguishing virtue of the Arab, he promises redress to the sacred character of the consul as his *guest.*—The letter is also curious as exhibiting the views entertained by Mohammedans of the principles and duties of Christianity:

[Translated by an American, who is polite enough to furnish it to the Enquirer.]

"*To the French Consul.*

"Peace be to him who follows the right way! You are our *guest*, under our protection, and the consul of a great nation, residing in our country. I thus wish for you sublime honors and the greatest consideration. You will understand from this that I regard as intolerable what has happened to you, had it been even by the hand of my own son. Although no obstacle can be presented to the decrees of Divine Providence, it cannot be agreeable to me, that such a thing should happen to the humblest individual, or even to animals! and we will certainly inflict justice, if GOD please. You Christians have pious hearts, and are patient under injuries, like to your Prophet, JESUS the Son of Mary, whom may GOD glorify! He commands you, in the book which he brought you in the name of GOD, that if a man strike you on the one cheek, you should turn to him the other! JESUS himself—may he ever be blessed of GOD!—did not defend himself when the Jews sought to kill him, for GOD took him to himself. In our book it is said by the mouth of our prophet, there shall no people be found, who in charity approach nearer to *true believers* than those who say, We are Christians. This is most true; for among them are found priests and holy men, who certainly do not exalt themselves in pride. Our prophet also says, that crime is not to be imputed to three sorts of persons—to the insane, until his reason return; to infants; and to a person in sleep. The man who insulted you is insane, and has no sense. Nevertheless, we have determined to punish him. If, however, you will pardon him, you will be rewarded by the most merciful. But his punishment remains in your hand, if you will insist upon it, that no one in my empire may fear injustice, as there is no one, with the help of GOD."

ANECDOTE OF REV. JAMES HERVEY.

While once travelling, Mr. Hervey met with a lady who largely expatiated on the amusements of the stage, as being in her opinion superior to all other pleasures. She remarked that there was the pleasure of thinking on the play before she went, the pleasure she enjoyed while there, and the pleasure of reflecting on it afterwards. Mr. Hervey, who had heard her remarks without interruption, now said, with his usual mildness, there was one pleasure more which she had forgotten. "What can that be?" she eagerly asked, for she thought she must have included them all. With a grave look and a striking manner, Mr. H. replied, "Madam, the pleasure it will give you on a death-bed." The remark took her by surprise, but went to her heart. She had no reply to make. The rest of the journey was occupied in deep thought. She abandoned the theatre, and heartily pursued those pleasures which *can* afford satisfaction even on a death-bed.

ON TAKING OUT YOUR WATCH DURING SERMON.

This is no small exploit. There are many advantages arising from it. In the first place, it will be known that the man has a watch. In the second place, he will show that the sermon has not very much affected him. Thirdly, it will be a modest hint to the minister that he has preached about long enough, and should bring his sermon to a close. Fourthly, it will take up a portion of the time and attention, so that a part of the sermon, certainly, (if not the whole,) will pass by the man as the idle wind, and be lost. Fifthly, it will show what estimate the man puts on the message of grace. Sixthly, it will abstract the notice of others around, and turn away their attention from the message in like manner. Seventhly, it is an act very much in harmony with a passage of Scripture—"When will the new moon be gone, that we may sell corn; and the Sabbath, that we may set forth wheat?" Amos viii. 1.—*Essex Register.*

There are few days in which something does not occur to make us feel that life is a state of trial.—*Danby.*